

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

"BEQUEATHED TRUSTS."

By Thomas Oakes Conant.

O ye sons of godly sires,
On whom the burden of to-day doth rest,
Keep bright the holy fires
Your fathers lighted! In each generous breast
Let the pure passion glow
That bade them gladly go—
Or others send, with large-devising hand—
To bear the torch of truth to every darkened land!

Do ye not hear the cry
Of souls sunk down in heathen hopelessness?
"O brothers, ere we die,
Shed the sweet light upon our dark distress
That on your way doth shine!"
Shall they in darkness pine
For whom Christ died, when you the precious
light
Of life Divine may pour upon their rayless night?

The Lord hath chosen you
To this high honor: to your hands and hands
A mightier work to do
He doth confide than conquering war-worn lands.
Your task? From chains of sin
A captive world to win:
With love's strong hand from Satan's grasp to
wrest
Myriads of living souls by Satan's power op-
pressed.

Be true to your high trust!
As wrought the fathers with unaltered zeal,
So, o'er their sacred dust,
Vow to their God, and yours, the world's appeal
Shall grandly answered be,
Till, over land and sea,
Lips touched with altar fire the blessed name
To every tongue and tribe shall faithfully pro-
claim.

—Baptist Missionary Magazine.

Communications.

For the Messenger.

THE COLLEGE OF NORTHERN ILLINOIS.

It was our privilege to be present and to deliver an address at the dedication of this new college on the 18th ult. Re-serving what further we may have to say in regard to our recent visit to this section of our Church, and the Classical mission-ary festival we attended, for another communication, we shall confine our remarks in this to the dedicatory service referred to. The dedication of a college, west of the older centres of education in our Church in Pennsylvania and Ohio, is an event deserving of some special notice. The Classes that have grown up in Northern and Southern Illinois, in Iowa and Kansas, and another that it is hoped may soon be established in Nebraska, are certainly in need of some institution within their bounds that may serve as a centre to bind them more closely together. Should a new district Synod be established in that section in the near future, as is now expected, the necessity of such an institution will be all the more apparent. The good results that have been produced for the Church by the institutions at Tiffin, are abundant evidence of what can be done in a section farther West. The same reasons that existed for the institutions in Ohio, when our Church was as yet in its begin-nings in that section, exist and operate with the same force for similar institutions in the wide region between Ohio and the Pacific coast. Beginning with Illinois, our Church is now extending westward in Iowa, Kansas, Nebraska, and Dakota. In the course of time such institutions will, no doubt, be established on the Pacific coast, for the region covered by California, Oregon, and Washington. In the mean-time the intervening country, embracing the great and growing States we have

named, will require one or more district Synods, and along with these one or more institutions of learning under the care of the Church. It requires but a little knowl-edge of the geography of the country and the wants of the Church to be able to see this necessity. The older Synods east-ward, and the institutions in Ohio and Pennsylvania, in the meantime, will ex-tend their favoring and fostering influence towards the new Synods and institutions growing up farther West. Such in a gen-eral way is the situation, and it is only a question of time when these organizations and institutions shall be established.

The brethren of the Northern Illinois Classis have thought that the time has now come when a higher institution of learning should be established in that State, and with little noise but strong faith they have gone forward in the work of founding and dedicating a new college within their bounds. The new building is already an accomplished fact. It is located in the town of Decota, about twenty miles north of Freeport, and eight miles from the flourishing town of Free-port. Its appearance is beautiful and im-posing, and the surrounding country is one of the very best in the State of Illinois. The cost of the building and grounds is something over \$7000, all of which has been paid except about \$2100. This bal-ance has been temporarily provided for, and it is hoped that it will be fully raised during the coming year. The building is well arranged for its purposes, having on the first floor four large recitation rooms, and on the second floor a large auditori-um, or chapel, capable of seating a large audience, and arranged so as to be divided into two large rooms when desired.

The institution, which is in active opera-tion, at present numbers thirty-eight stu-dents, with good prospects of increase. It is organized thus far with a preparatory, and a Freshman and a Sophomore class, and has already held one Commencement and graduated one senior class, consisting, as did the first class of Marshall College, of one member. Rev. Frank Wetzel has been elected its first President, and he is assisted by several efficient teachers. Prof. Wetzel is a graduate of Franklin and Marshall College and of the Theological Seminary at Lancaster, Pa., and is entire-ly competent, in the estimation of those who know him well, for the important and responsible position he holds. He is pos-sessed, not only of broad and solid scholar-ship, but of indomitable industry and per-severance. Whatever these can accom-plish will assuredly be accomplished under his labor and care. The institution is under the control of a responsible and effi-cient Board of Trustees, who will spare no labor in making it a success.

The dedication of this new college build-ing took place on the 18th of September last. Besides the Board of Trustees, there were present the following members of the Classis of Northern Illinois, Rev. D. Lantz, the oldest member of the Classis, Rev. Dr. S. Mease, Rev. Jos. Sechler, Rev. I. A. Sites, Rev. F. W. Stump, Rev. J. Wol-bach, several of whom are members of the Board, and Rev. J. J. Jannet, of Freeport, Ill. A large audience was present, many of whom came from a distance. The ser-vice was opened with an invocation and reading of Scripture by Rev. Dr. S. Mease, prayer by Rev. F. W. Stump, and singing led by the choir, after which an address was delivered by the writer on the nature and office of higher education. Dr. Mease followed with some appropriate remarks. After the close of the address, the Presi-dent of the College and of the Board of Trustees, Rev. F. Wetzel, proceeded to dedicate the building in the use of a for-mula prepared for the occasion, under the name and title of "The College of Nor-thern Illinois." Divine service was also held in the evening, attended by a large and attentive audience. An intelligent lady pronounced it a red letter day for Illinois Classis and for the College.

We now commend this young College to the favor of all the friends of the Church, East and West. Especially do we com-mend it to the liberality of all who are in-terested in the missionary extension of our Church in the West. If properly sup-

ported it will prove a centre of influence that will tell with effect upon the spread of our missionary work in that region.

While it will labor in the cause of Christian education generally, it will especially seek to gather to its halls young men who may become efficient and active laborers in the ministry, many of whom would otherwise be lost to this work. We know of no in-terest that is more worthy of help. A moderate contribution or gift now by those who may be able to afford it will go far towards guaranteeing its success and per-manence. The Reformed people of Nor-thern Illinois are largely composed of Pennsylvanians, and they of right look to their old State and their friends here to aid them in the work they have thus un-deraken for the progress of our Church in the great and growing West. Last year the Church in the East made a special contribution of \$2600 for the new mission at Emporia, Kansas, and that without di-minishing their regular missionary contri-butions. Here is an object of a similar character, and most important in its rela-tion to the whole work of the Church throughout the West. Let it be remem-bered in our prayers and receive the sup-port of all who are able to give of their means towards its help.

One word more. On our return we spent the greater part of a day with Rev. Dr. Mease in Chicago. Long ago we should have had an English mission started in this great metropolis of the northwest. An opportunity is now offered to com-mence such a mission. Dr. Mease is edi-tor and publisher of a monthly periodical which aims to be a real pastor's helper in all church work. He offers to labor with-out salary as missionary in Chicago, pro-vided the Church will furnish him with 1800 subscribers for the *Chrysostomian*. This seems a small and easy thing to do if the Church East and West would unite in doing it. We fear, however, that it will not be done, easy as it is, unless it is worked up in some way so as to fasten the attention and in erest of the Church upon it. One way of doing this would be for our Boards of Missions to encourage the project, and our ready writers to keep it before the people in the Church papers. A few articles like that of the Synodical editor "K." in the MESSENGER a few weeks ago will go far towards starting a movement in the matter.

But the Church should not wait for that. Might not the Mission Board commission Dr. Mease as missionary immediately and rely upon the increasing contributions for missions to ensure his support. If neces-sary some special contributions should be called for to be devoted to this object. Dr. Mease has already traced up a good nu-cleus of from twenty to thirty members in the city, and we have no doubt this num-ber would be greatly increased, if not doubled, by a more thorough canvass.

Some way must be devised, and that speedily, for starting an English mission in Chicago, if we are ever to have an Eng-lish church there, and our material now there is not to be swallowed up by other Churches.

Many other thoughts crowd upon us in relation to our Western journey and visit, especially the remembrance of the many kind friends we met, the pleasant acquain-tances we formed, and the open and lib-eral hospitality extended to us on all sides. But we have no time to speak of these things now. We may do so in another article, and in the meantime we commend all the kind friends there to the care and keeping of the great Head of the Church, with the prayer that He will abundantly bless and prosper all their effort and work for the extension of His kingdom in the world.

T. G. A.

For The Messenger.

A PLEA FOR ZWINGLI.

Since, during the current year those benefited by the struggles of Martin Luther are proclaiming his merits in every imaginable way, it is right and proper to remember also the champion, who, inde-pendent of Luther, and not waiting for his instructions, in a slow, but sure and steady progress, effected a religious and moral re-

form in several Swiss cantons, directing and encouraging thereby the reformers in adjacent portions of Germany.

Our colleague at Milwaukee, J. Grob, has sent a circular to the Classis, request-ing them to remind their people of what we owe to Ulrich Zwingli. It will be hardly believed that in one Classis the re-quest has been received with a sneer, and in another has met with flat contradiction. But the opponents are put to shame by two booksellers at Milwaukee, not members of our Church, who, in the interest of truth, have induced Brother Grob to com-pose a popular treatise on the subject, which is shortly to appear, and for which an amicable reception is hereby solicited by

J. B.

For the Messenger.

THE WORLD "DO MOVE."

The presence of the Negro in our South-ern States is causing more or less unrest. Not only in politics is he an increment of troublesome force, but our Churches here in the South hardly know what to do with him. The cautious conservative measures that are adopted toward him by which to keep up the semblance of Christian charity and brotherly care, seem to be at fault. In the moments of fancied security some-thing turns up to disturb the quiet of the public mind. The action of a recent con-ference of members of the Protestant Epis-copal Church at Sewanee, Tennessee, marks an epoch in the history of our Southern Churches in this matter. This "conference" was made up of perhaps fifty of the most prominent members of this denomination, among whom were thirteen Bishops of Dioceses in the South-ern States. There was no taint of "abolition" about it, nor was the movement that of "Northern fanatics." It should, however, be borne in mind that this is one of the denominations that did not suffer the ques-tion of slavery to rend it asunder in the days when agitation on this question was rife.

Perhaps that part may account for the character of the earnest and calm action of this conference, that places the member-ship and communion of this Church so far in advance of those religious bodies in which excited passion and deep-seated prejudice were nurtured by bitter con-troversies that sundered the ties of Chris-tian fellowship. But to the doings of this conference. This Church having quite a growing membership of colored people, it became a question with this conference what to do with them and for them. The whole question in all its bearings was calmly and fully discussed, and among the conclusions reached were these: It was de-clared to be "entirely inexpedient both on grounds of ecclesiastical polity and also of a due consideration of the interest of all concerned, to establish any separate inde-pendent ecclesiastical organization for the colored people dwelling within the terri-tory of any constituted jurisdiction." They also ask the General Convention of their Church to modify the requirements from candidates for the ministry on the applica-tion of Negroes who possess a sound un-derstanding, an aptitude to teach and a large share of prudence. They preferred to make adequate provision for the educa-tion of a ministry of the Negro race to minister to their brethren as being the only successful way to affect this race of people. It was also resolved, "That in the judg-ment of the Conference the day-school, free to all comers only on condition that the religious system of the Church shall be part of the daily instruction, should be an agency of every mission among the colored people, etc. Two points only need be re-ferred to, viz: The obliteration of the col-ored line as to the necessity for only one church organization for white and black, and this white and black bishop, priest, deacon, and minister will unite in the same church courts on equality. The other is that their parochial schools shall be free to all knowing no distinction of color.

This is moved in the South by the fore-most men of the land, and the bishop of a church that for the social position of its members is unsurpassed by no other com-munion. Here, doubtless, those who do

not know the best of the Southern people, would not have looked for this revelation. In the bosom of this Church was perhaps the strong hold of slavery, yet here is taken a step that startles our excitable public. Our local press does not know how to deal with it. It is by no means quieting to the divided denominations who have Southern wings. The feeling in a church that proudly annexes "South" to its legal title, is expressed by the following extract from the communication of a sore-hearted brother: "I was never more sur-prised than I was to see the action as above stated by a body of men represent-ing our branch of the Christian Church in the Southern States, and claiming the high social status they do. How strange after we have fought so energetically against social equality between the races, that the Episcopal Church with her high claim should be the first to step down and say to an inferior race but recently deliv-ered from bondage, that we recognize you as our equal in the church council." No editorial notice is taken of this communica-tion, nor of the fact on which it animad-verts. This we take it is the animus in which the sundered churches will receive and will attempt to wound their sister church by the stale cry of "social equal-ity" borrowed for the occasion from the slums of vile party politics. With this we have also well defined the position of the Congregational Churches in the South, and besides them the status of the Church of Rome is well known and perhaps could not be better given than in the words of the late venerable chief justice of the Su-preme Court of the United States, Judge Taney. "Thank God that at least in one place all men are equal—in the Church of God—and do we not consider it any degradation to kneel side by side with a Negro in the house of our heavenly Father."

If this action is adopted by the General Convention of the Episcopal Church, and we see no reason why it should not when its Southern members favor it, it will mark an epoch in Southern Christian life. There is no way to push it down. It has its root in the best society, and its force in the brightest intellect of the South. It is to be hoped that it will quiet passion and bring the whole question under the light and love and of the gospel of Jesus Christ.

As our Reformed Churches here in Caro-lina have few colored members—as it was never rent by the slavery issue—we are not moved to any adverse spirit by this ac-tion, and rejoice in it as showing the power of the grace of God.

Our brethren at Newton expect a full meeting of the Potomac Synod on the 17th, and are making every preparation to re-ceive their Northern guests with old fash-ioned, Southern hospitality. It would be a real disappointment to them to have but a few in attendance on whom to lavish their hospitable attention. May not the relation of the Reformed Church to the colored people within the "jurisdiction" of the several classes of Maryland, Virginia, and North Carolina, make some demands on the attention of the Synod? May not the educational and religious wants of this race have a claim on the mission activity of the Reformed Church, at least to the ex-tent to which she was identified with slavery in former days? May not the debt be due to those who once served in the Re-formed Church, or rather seemed members of our Church? We shall know when the Synod adjourns, and if so, will have you and your readers duly informed.

ALAMANCE.

FAITH.

The violet looks from its lowly bed
To the sun that is shining overhead.
The sun looks down from the azure sky
And pours its light into the violet's eye.
Faith looks up to the Eternal Throne,
Whence "light is for the righteous dawn."
And grace descends from heaven above,
Filling the soul with peace and love.

—Exchange.

Calumny would soon die if nobody took it in and gave it lodgings.

Family Reading.

MY MOTHER'S HYMN.

Like patient saint of olden time,
With lovely face almost divine—
So good, so beautiful and fair,
Her very attitude a prayer—
I heard her sing so low and sweet;
"His loving-kindness, O how great!"
Turning, beheld the saintly face,
So full of trust and patient grace.

"He justly claims a song from me:
"His loving-kindness, O how free!"
Sweetly thus did run the song,
"His loving-kindness," all day long;
Trusting, praising, day by day,
She sang the sweetest roundelay:
"He near my soul hath always stood,
His loving-kindness, O how good!"

"He safely leads my soul along,
"His loving-kindness, O how strong!"
So strong to lead her on the way
To that eternal, better day,
Where safe at last in that blest home,
All cure and weariness are gone,
She "sings with rapture and surprise
His loving-kindness in the skies."
—Presbyterian.

THE TYRANNY OF REFINEMENT.

I will not shut me from my kind,
And, lest I stiffen into stone,
I will not eat my heart alone,
Nor feed with sighs a passing wind.

"We thank Thee, O Lord, that we have
A love for aesthetics."

Thus did a good minister, the other day,
inaugurate the public devotions of his people. Many of them were factory operatives, and perhaps thought that aesthetics were a new kind of vegetable! The symptom, however, is suggestive of unhealthy and troublesome facts. Aesthetics, either with or without the name, are more and more the rage in the Churches. Faber has shown how much and how subtly the Church is affected by the movements prevalent in the world. They are somehow reproduced in her. The forms are modified, but the substance is there. Nowhere is the tyranny of refinement so harmful and obnoxious as among communities of Christians. It there becomes sometimes the very refinement of tyranny. At its door must be laid much of the blame of the neglect of God's house by the working classes.

Let the case be fairly stated. *Refinement is of God.* He ordains that humility shall work away from coarseness and toward refinement. He made the ear for all the harmonies it can perceive, the eye for all the high-toned sensitiveness to which it may attain. Music is a fragment of heaven, though melted down and interfused with the baser metals of earth. Beauty is always a "wayside sacrament," and the sense thereof a boon from Him who broods over "the chaos dark and rude" of an originally vulgar nature. Mental culture produces growths into which may be grafted branches out of the garden of the Lord. Happy the well-instructed perception which

Sees in every hedgerow
Marks of angels' feet,
Epics in each pebble
Underneath our feet.

No less happy the intellect which can enter into a junior partnership with other intellects, massive or agile.

But the ultra-refined are by no means to be envied. They are exposed to strong temptation. Their sensibilities are easily offended. Their tastes find much which grates upon them. They suffer much, when others, whose pitch is lower, do not suffer at all. Discords, disorders, irregularities of any kind, afflict them grievously. A homely smile is strong Saxon they are apt to deem unwholesome. An unusual method of wrestling with surrounding evils is held to be worse than heresy. Any thing which is at all smirched with the material taken from the pot of a common house-painter excites disgust. Sermons must have balanced sentences and rhythmic feet. These modern Laputians desire to have each human shrub clipped into graceful or fanciful forms. Nature's wild growths must be improved upon, even if under the shearing and correcting they are improved out of being. If any thing ruggedly demonstrative is proposed, it is stigmatized as part of the tyranny of vulgarity. So that, while the artistic and philosophic have their peculiar privileges and pleasures, these are all but balanced, in a multitude of instances, by peculiar prejudices and pains.

This is a world a great portion of whose inhabitants have fallen passionately in love with the prosaically utilitarian, and so the extremely refined, both in the Churches and out of them, are exposed to a good deal of mental suffering. This exposure is apt to produce in them a soft-spoken but strong-handed selfishness, and this in its turn leads to the exercise, when at all feasible, of that tyranny of refinement which holds, as with a corpse-hand, the struggling vitalities of some of God's people, and will not let them escape.

Not only do the truly refined support this tyranny, but they obtain a large mass of auxiliaries from another quarter. Those who imagine themselves to be aesthetically cultured are worse than are the persons they imitate. Said a draper to the writer one day:

"Ladies do not take nearly as much pleasing as ladies' maids;" and this is an appropriate illustration of the truth that the imitation in Church life of high-class

tastes is more to be dreaded than are the tastes themselves. Mr. Spurgeon's observation is just:

"We are much troubled with Lisp, which is the son of Simper, which is the son of Affectation; the same is the father of many sons."

If some, instead of dipping into Reviews and then posing as pure precisians, would review their mental range of lumber-rooms, full, and cupboards almost empty, there would be some hope of bringing them to reason in their claims. If those who have a smattering of art would but study that science of man, which has been justly styled "the sum of all sciences," they would repent of their arbitrary fastidiousness.—*The Christian.*

SUBMISSION.

Remember it is to the will of a wise God that we submit ourselves, who has His eternal reasons for the events He prepares for us, who sees the various uses of the situations in which He places us, who does nothing hap hazard, and who knows results before He has taken His measures.

We may indeed, be uneasy about the situation we prepare for ourselves, for we do not know ourselves well enough to decide what is best suited for us, and in our choice we usually consult the interests of our passions more than those of our soul. But the Christian, submissive to God's will, is comforted by knowing the wisdom of Him in whom he trusts. "God has His reasons," says he, "for placing me in this situation, and, though they are unknown to me, they are none the less wise and adorable. I must not measure His incomprehensible views by my poor, limited knowledge. I cannot see where the ways by which He is guiding me will lead. But, since His hand has traced them, I have but to walk without fear."

He often leads to the promised land by circuitous routes and over barren deserts, and almost always conceals His way to leave us all the merit of submission and trust.—*Massillon.*

A FEW CHEERING WORDS FOR MOTHER.

Dear good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes how often we hear the mother say, "O, I am so tired, and yet I have accomplished nothing to-day! The children take all my time; there is always some thing to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow to be men and women. They will arise up and call you blessed. The fruit of your good teachings and example will be seen in them. The children will never forget their loving, patient mother, and the memories of their home life with you will be the sweetest and dearest of all their childhood. Whittier has beautifully described the patient, faithful mother in these words:

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed,
Like fairy blossoms grew.

Sweet promptings run to kindly deeds
Were in her very look;
We read her face as one who reads
A true and holy book.

And half we deemed she needed not
The changing of her sphere,
To give to heaven a shining one
Who walked an angel here."

—Exchange.

WEARINESS OR BEREAVEMENT—WHICH?

I remember of reading long ago a very pathetic little incident regarding a mother's idle word which may serve to preface a few words on gentleness to children. A little bright Scotch boy came rushing into the house, shouting for his mother; he wanted a "piece" perhaps, or a loving word. She was busy at the time, a little tired, and not a little flurried; and she answered him sharply: "Off ye go, and see ye dinna dit [cast your shadow upon] my door again." The wee boy ran off, and his presence did not darken her door any more, for within the next few hours he was dead, and his body—not he, the bright spirit had gone—was brought back to that hasty mother's feet. I wonder how she felt; she must have recalled that thoughtless word a hundred times during the awful hours that followed, and perhaps amid her bitter sorrow she learned the lesson of sweet patience which is so needful for us all.

Has not this touching story its lesson for those of us who are Christian parents? It says softly to us, "Provoke not your children to wrath, lest they be discouraged." We want in our weariness to be considerate of them, gentle, and Christlike, even when we have to chide and punish them. Think of those many rifled homes the other week in Sunderland,

of Rachels weeping for their children and refusing to be comforted because they were not; and ask yourself, What if some little one of yours had been there in that mass of infant dead! How would you have recalled many a hasty saying, perhaps, many a word that cut the little heart and made the tears come without due cause! True, you might feel that the bright boy, the fair, wee girl, was with Jesus; but you would have liked a moment face to face, just to say that you were sorry.

Once more, if you want your children to grow up loving God, be very loving to them—not weak indeed, not forgetful to check faults, but loving all the same. Poor though your affection is at best, it is one of your child's chosen means of estimating the love of God; and it is far harder than we know for the child who has seen no love at home to realize that there is love in heaven.

I close with some lines which seem to me to set this thought to very tender measure:—

"A little elbow leans upon your knee—
Your tired knee that has so much to bear—
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.
Perhaps you do not heed the velvet touch
Of warm, moist fingers holding yours so tight,
You do not prize the blessing overmuch—
You are almost too tired to pray to-night.

But it is blessedness! A year ago
I did not see it as I do to-day—
We are so dull and thankless, and too slow
To catch the sunshine till it slips away.
And now it seems surpassing strange to me
That while I wore the badge of motherhood
I did not kiss more oft and tenderly
The little child that brought me only good.

And, if some night, when you sit down to rest,
You miss the elbow on your tired knee—
This restless curly head from off your breast,
This lisping tongue that chatters constantly;
If from your own dimpled hands had slipped,
And ne'er would nestle in your palm again;
If the white feet into the grave had tripped—
I could not blame you for your heartache then.

I wonder that some mothers ever fret
At precious darlings clinging to their gown,
Or that the footprints, when the days are wet,
Are ever black enough to make them frown.
If I could find a little muddy boot,
Or cap, or jacket, on my chamber floor—
If I could kiss a rosy, restless foot,
And hear it patter in my house once more;

If I could mend a broken cart to-day,
To-morrow make a kite to reach the sky,
There is no woman in God's world could say
She was more blissfully content than I!
But ah! the dainty pillow next my own
Is never rumpled by a shining head!
My singing birdling from its nest has flown,
The little boy I used to kiss is—dead!"

—British Messenger.

TRIVIAL CIRCUMSTANCES.

It is related of an eminent Christian lady that, walking one day with a friend through the narrow and filthy streets of a great city, a miserable, ragged boy sailed forth from a dark entry, and rushed across their path. "That child should be followed to his home, and seen after" was the strong conviction that seized Mary Carpenter, resulting in the formation of a society designed to alleviate the poor and reclaim the fallen. Thrilled with the one absorbing thought, she immediately wrote to a friend: "It is my earnest desire, if God sees it well in His own good time that it should be so, to devote my life entirely to the blessed employment of aiding the poor and destitute. I feel sure that I should most cheerfully give up for this all other employments, but as in all things so in this, I must wait for the pointing of His providence."

Her desire was more than fulfilled. After a lapse of a few months this record was made: "It has been a half year of much anxiety, but the labor has not been without its reward. Our pupils have improved. Our poor have been well cared for; we see families decently clad; fathers rescued from intemperance and brought to the house of prayer."

What an illustration is here of much that is transpiring in the daily life of every one! How trivial seem the circumstances that unexpectedly come, and give, under the providence of God, direction and impulse to our highest successes! Truly we "live and move and have our being" in God. The slightest change in our human relations, the falling of an autumnal leaf, the shadows lengthening around us at eventide, the pale, sad face of the sufferer whom we casually meet by the way—these, with ten thousand other incidents, are profoundly significant. God watches every one of them. Intent upon our highest good, He touches us, and through the smallest events; nothing is overlooked. His ordering of our minutest affairs is in love. These slight variations, so insignificant, less visible in their effect than the unobserved ripple that breaks upon the shore, are suddenly invested with the wondrous meaning. These variations are, in the Divine thought, the connecting links through which the whole subsequent life may be made resplendent.

Trivial circumstances! Say not this. When we rise to the real dignity of living nothing seems to us more erroneous than such a view. God is not in the greater if He be not in the lesser incidents of our lives. He who is "above all and through all and in you all" does not ask us to give Him our finite measurements of events or their issues. Our estimates are necessarily valueless, because we are incapable of judging, both as to the special work He has for us in this life, and as to the peculiar circumstances which will aid us in accomplishing our mission. That morning walk through the desolate alleys of Bristol, England, had in it for Mary Carpenter a providential meaning, the hallowed influence of which eternity alone will fully dis-

close. So it is everywhere, and with us all. O! such an investiture of our personal life should fill us with adoration, and, at the same time, with meekness and humility of spirit.

When we go forth each day to our appointed tasks, what consecration and Divine trust should mark our choices! How near to Him should we live! How painstaking to seize all those little threads of influence which are secretly woven into the texture of life—little in human thought, but mighty, so often, in the formation of character in ourselves and others! How can we live a single hour without prayer? How we ought to cherish habits of charity toward all, increasing the sum of human happiness by godly cheerfulness, stimulating the virtuous, helping the weak, sympathizing with the distressed, advocating the cause of the oppressed! So it will be found that the Master will meet us daily in the way, going before us in every thing to direct our steps. Thus, in companionship with Him, we shall be always ready to hear Him speak the final word, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*Christian Advocate.*

FLORENTINE FUNERALS.

"The dead are carried to their last resting-place at night. No one must be shocked during the day, while in the midst of sunshine and light and gaiety, by a reminder of our inevitable doom—by a thought of how some day there will be no sunshine or gaiety for us in this bright world.

"A funeral in Florence is one of the saddest of sad spectacles, with its procession of priests and boys in draggled gowns that once were white, carrying large candles, which drip their waxen tears along the road—or would do so, if they were not caught as they fall in little cups, carried by more boys and priests, chanting, or rather whining monotonously, as they step briskly along, with a most indifferent air. One can judge somewhat of the wealth of the departed by the number of candles furnished. The shorter the purse the fewer the candles, until at last the very poor are thrown into a cart, carried outside the gates of the city, and shuffled into a pit one on top of the other—a sight to make the angels weep.

"One of the most grievous characteristics, to me, of a Florentine funeral is the absence of any relative or friend of the deceased. Not one creature who loved or cared for him, to follow him to his journey's end, or to shed one tear over the grave of a lost companion; left to be almost thrown into the ground, by a few priests, who sometimes, it is to be feared, look upon the ceremony as a disagreeable though profitable task, to be got over as soon as possible."—*Century.*

THE CHRYSALIS.

By Mrs. Clara Doty Bates.

Its little body round about it wound
With silken thread on thread,
And lay at last upon the sodden ground,
The rustling leaves for cover to its bed—
Russet and brown and red.

Dawns broke in storm; the early-falling eve
Wore heavy cowls of gray;
And in such numbers fell the painted leaves,
One might have searched amongst them many a
day
Nor found it where it lay.

And was that all? Nay, once, when everywhere
Men mourned the summer done,
A beautiful inhabitant of air
Came fluttering out for the pale autumn sun
To shed his beams upon!

A winged thing, sprinkled with dust of gold!
That which had seemed to die
When silken filaments did but enfold
A worm, behold, was here beneath the sky,
A yellow butterfly!

Oh, emblem always of the spirit's birth!
Out of the grave's dark night—
Eiven the close enshrouding bonds of earth—
Winged with immortal freedom—going forth
Full into heaven's light.

—S. S. Times.

A CHINAMAN'S FUNERAL.

The following account of a Chinese funeral, which took place in this city last week, will help to illustrate the superstitions of that people. We copy it from the *Evening Telegraph* of October 1st.

A mournful body of Chinamen wended their way early this morning to Macphelah Cemetery, and sprinkled rice and tea over the newly-made grave of Hong Chuk, who died at the Almshouse on Friday, and was buried yesterday. The object of their visit, which will be repeated daily for nine days, is to enable "the spirit of Hong Chuk to regale each one of the deities whom he shall have to encounter before he reaches his final home of happiness and unceasing bliss."

The funeral was held yesterday morning. The mourners, who comprised representatives of nearly all the laundries in the city, assembled at Wing Kee's place, No. 208 North Ninth street. The front room was thronged. As each Chinaman entered he drank a cup of tea from a steaming urn which stood on a table near the door, muttering some unintelligible words before and after drinking. About half-

past 1 o'clock a tall Chinaman, chosen for the office of priest from the fact that he is a leper, entered the room, and, after a peculiar chant, distributed among the mourners pellets of red, white, and black cambric. The Chinamen decorated themselves with the pellets, and then a door opened and what they styled "the funeral honorables" came in. These wore white pajamas and black shoes. Their heads were covered with capotes of red and white linens, ornamented with large red pompons. At their sides were long piratical-looking swords, which the Chinamen said "were to be used, if necessary, in slaying the monsters which are supposed to escape from the human frame along with the 'astral' being."

The mourners were informed at this stage of the ceremonies that the corpse was not in the house, and that it had been kept away "lest during the night the 'vigil' should become careless and suffer the dreaded demons to escape from the body and enter the walls, where they would have to remain forever, much to the annoyance of posterity." The "funeral honorables" then got into the carriage which stood in waiting, and rode to George R. Williams' undertaking establishment, No. 920 Race street, where the body of the dead Chinaman lay enclosed in a neat cloth-covered casket, which was decorated, after the Chinese fashion, with plumes. The procession then moved towards the cemetery, taking care to pass the residence of the deceased. The "highest funeral honorable" rode on the hearse next to the driver, carrying in his hand an immense banner, which he waved frequently in order to drive away any evil minds that might be hovering about the corpse." On the first carriage rode Wing Kee, a cousin of Hong Chuk, who threw on each side slips of paper, on which were written "words of mystic charms," intended to excite the curiosity of the "wicked spirits" that were following in the hope of molesting the soul of the decedent at some opportune moment.

The carriages stopped at the Church of the Epiphany, where the services over the body were to be held, but the crowd had increased to such an extent that this part of the ceremony had to be omitted. When the cemetery was reached the banners were again waved to "drive away evil spirits." Rev. Edward W. Syle, of the Church of the Epiphany, recited the Lord's Prayer and preached a short sermon in the Ningpo dialect. The coffin was then lowered into the grave and with it a basket of provisions and "all sorts of dainties for the refection of the traveler to the distant land." The "highest funeral honorable" then threw nine shovelfuls of earth on the coffin, dedicating each one as he threw it, to one of the nine deities of the Chinese religion. Eastern incense was burned over the newly filled grave, and the nearest relative closed the ceremony by throwing over his shoulder a handful of rice.

When Alexander the Great marched through Persia, his way was stopped with ice and snow, inasmuch that his soldiers, being tired out with hard marches, were discouraged and would have gone no further, which he perceiving, dismounted his horse, and went on foot through the midst of them all, making himself a way with a pick-axe; whereat they all being ashamed, first his friends, then the captains of his armies, and, last of all, the common soldiers, followed him. So should all men follow Christ, their Saviour, by that rough and unpleasant way of the Cross that He hath gone before them in the cup of His passion, they are to pledge Him when occasion is offered; He having left them an example of His suffering, they are to follow Him in the self-same steps of sorrow.

Outward religiousness, unattended by heart piety, does a man serious injury, by rendering him superficial and unreal in all that he does in reference to God; and as God desires truth in the inward parts he will not parley with dishonest men.

Useful Hints and Recipes.

Green grape leaves are said to impart a good flavor to pickles, if laid on top of the vinegar in the jar, in place of other cover. They should be rinsed in water and drained of moisture before using. As the leaves must be changed occasionally and must always be green leaves, it is evident this is only a recommendation for immediate trial.

BANANA AND APPLE TART.—Make a crust of fine flour and fresh butter; make little crust, and make it good. Slice apples fine, and put in a dish with three or four bananas sliced, only adding sugar and perhaps a little syrup, if you have got it. Cover crust over fruit; brush a little melted butter over top, strew white sugar on, and bake twenty minutes or more, as required.

LIMA BEANS.—Put in a pint of shelled beans in boiling, salted water enough to cover. Cook until tender, then drain them. Melt a piece of butter the size of an egg, and mix an even teaspoonful of flour with it, add a little meat broth to make a smooth sauce, or use water instead. Put the beans in the sauce, and set them at the side of the fire for fifteen minutes. Just before serving, add a tablespoonful of chopped parsley, and season to taste with salt and pepper.

STEWED CHICKEN WITH TOMATOES.—Cut up a chicken and fry it slightly; take out the pieces of chicken and dredge a little flour into the fat they were fried in; add sufficient water to make the sauce, and one pound of skinned and cut up tomatoes, with a medium sized onion also cut up and a little chopped parsley, cayenne and black pepper; season to taste with salt, and stew until all is well amalgamated. Put in the chicken with three ounces of butter, and stew for a couple more hours; then put in a pint of well-washed rice and stew another hour; serve with the sauce.

Youth's Department.

GOLDEN ROD.

By Agnes Carr.

"September's a King,"
 Dame Nature once said,
 As she gazed o'er the fruit-scented land.
 "His crown is the harvest,
 The orchard his realm,
 And he gives with a right royal hand."

"Then grant me a sceptre,"
 September implored,
 "To be my insignia of rank—
 A rod of pure gold
 To wave o'er the land,
 And knight every hill-side and bank."

"I will," quoth kind Nature:
 And drew forth a spray
 That was kissed by the Midas sun-god,
 And his magical touch
 Burst in rich yellow bloom
 A graceful and fair golden-rod.

So September brings ever
 His feather-tipped wands
 To border each road-side with gold,
 And tell the glad world
 That the harvest King reigns,
 And scatters his bounties untold.

—Harper's Young People.

NAN'S VISIT.

By May Willis.

"Oh dearie me!" sighed a doleful little voice, that belonged to a then specially dismal little face, as the wind howled, and the rain poured, and a great limb of the old locust-tree flapped against the window-pane. "I 'most believe I'm homesick."

Then a sunny smile made a rift in the gathering clouds.

"Why, how could I be homesick? I've only just come."

At this sensible idea, a merry laugh, that woke Aunt Kate, quite sent away the blackness.

"Good morning, Nan, what are you about so early?"

"O Aunt Kate! I thought you'd never get awake, and it's raining so, and I want to take Sophia Elmira to the woods and have a picnic," and again a storm almost broke forth indoors.

"Well, never mind, pet; to-morrow may be clear. Sophia Elmira can rest to-day after her long journey." Then in an undertone, as she hastily dressed, "I do believe that I am going to have the headache."

Aunt Kate went down, telling the little girl to hurry, for all this time she had been watching the clouds.

When Nan had finished, she took out, as was her wont, her "Daily Food," and what do you suppose was her verse for the day? Why, just this,—"Even a child is known by his doings, whether his work be pure, and whether it be right" (Prov. 20: 11).

"Now, that means me, you know, and I s'pose there is just some work for me to do. But I didn't come to grandpa's to work. I just want to have a good time,"—and another little cloud darkened the bright face.

Then going to the window: "Well, it's raining so, Sophia Elmira can't go out, that's sure," and doubtfully, "Maybe a little work won't be so very bad. Anyhow, I'll try it," and the cloud passed away as quickly as it came.

So to the sound of the great bell she tripped merrily down. All, from grandpa, even to Buttons, the dog, had a warm welcome for the little city girl.

After breakfast, Uncle Jack proposed to Nan a game of parlor croquet, at which she fairly danced with delight.

Aunt Kate sighed wearily.

"I do wish that the rain, that brings this neuralgia, would stop my work, like it does Jack's."

Nan, across the room, caught the word "work," and her text flashed into her mind. She paused an instant.

"But what can I do?" she thought. There stood the great pile of breakfast dishes. They decided for her, and, reluctantly to herself, "Yes, I know how to wipe dishes."

Slowly she followed Uncle Jack into the sitting-room, and with oh! so great a self-denial, began:

"Uncle Jack, please—if you don't mind—I'll wipe the dishes for Aunt Kate. You know she has the headache so bad," and out she ran, knowing that rapid action was the safest course.

Aunt Kate, loath to take the child from her sport, yet really grateful for the help, as much as possible put her ill feelings away, and while the tiresome task was going on, told Nan a story, that somewhat repaid her for the self-denial.

The morning then hung upon her hands.

Uncle Jack seized upon the leisure day to go to town. Grandma had to do the baking, while Aunt Kate lay down. Even Buttons ran off to the barn, and poor Nan was left to her own resources.

Sophia Elmira unpacked her trunk, and went calling, and had the measles, until, tired of the doll, Nan threw her aside.

"Oh! I'll go see Aunt Kate. Guess maybe she wants something."

Aunt Kate was sound asleep in grandma's room, but through the wide-open door Nan saw her own room still in its night confusion.

"Oh! bother the work," and Nan was half disposed to be cross. That troublesome text would come uppermost. What had she read it for?

"But I promised mamma, and, of course, I had to keep my promise." And as she made the bed, and neatly put the room to rights, other words of mamma's came into her mind.

"Now, my dear, when you go to grandma's, if you don't want to wear your welcome out, look around you every day, and find some little thing to do. My child knows that she is one of Christ's little ones, and by not pleasing herself, she will be following Him."

At the time Nan had laughed at the funny words, "wear your welcome out," as if her welcome was like clothes, and could be worn out. But mamma had explained them to her, and the talk had left its impress.

Now she thought, "Why, I haven't been really looking for work at all." And quickly down she ran.

"Grandma, please let me help you."

It was a busy day with grandma, and she soon found employment for the little hands and feet. It did her dear old eyes good to see Nan's bright, sunny face, that by this time expressed such real willingness.

A very tired little girl went to bed that night, but a very happy one.

However, all the visit was not like this. Sophia Elmira and Nan had many picnics in the sunshine, but each day Nan found some kind, helpful act to do.

And wasn't she repaid, that, when papa came to take her home, grandma said:

"Nan, you have been a real little help to us all, and papa must send you sooner next year, so that you can stay the whole summer."

So Nan was sure that she could tell mamma that she had not "worn her welcome out."—S. S. Times.

ESPECIALLY HER WORK.

When Florence Nightingale was put in charge of the hospital at the Crimea, hundreds of wounded men were carried in requiring immediate aid. She sent for bandages. They did not come. She sent again, and was told it was impossible to procure them, as they were locked up among the stores, and an order must be procured and countersigned by three officials before the doors could be opened.

"Find an axe," was her reply.

The axe was found. "Now break open that door." It was done. She entered the store-house and took out the bandages and all the other stores which the wounded men required, and all England applauded her good sense and resolution.

During the recent war in Egypt, Lady Strangford, an English woman, collected the requisite funds, went to Cairo, and unaided, opened and managed a hospital. Another hospital was established by the English Government, and was managed by the proper officers. Lord Morley in his report states that after battle, the sick and wounded lay in the army hospital on the floor in the midst of filth and discomfort. No beds had been sent out with the army stores. The bread served out to the wounded men was unfit for any living creature to eat.

General Wolseley testified that on going into Lady Strangford's hospital, he found it in perfect order, the men lying on comfortable palm-leaf bedsteads and served with good bread, white and sweet.

"Where did you get those cots?" he asked.

"In the town. They cost but a couple of shillings each. I can get you any number you want," she replied.

"And the bread?"

"I will show you where you can buy any quantity of it."

Yet the "officials in the army hospitals remained helpless in the midst of chaos."

Women almost invariably show a quick aptitude as nurses, or in the care of the suffering and helpless. However opinions or facts may conflict as to their other duties or careers, this one remains clear, certain and always open to them. One of the most discriminating and wise acts of

Queen Victoria during the latter years of her reign, has been to institute an especial Order of Merit—that of the Red Cross—to be conferred upon trained, skillful and devoted nurses.

There is probably not a single girl who reads these words, who will not sometime in her life, be called upon to fulfill this most womanly duty. She must remember that all the affection or devotion in the world will not fit her for it. It requires knowledge and practical skill which should be a part of her education. It is more essential that she should learn to apply a poultice, to dress a burn, than to solve a problem in Euclid or play the piano like a master.—Youth's Companion.

DRINKING A TEAR.

"Boys, I won't drink without you take what I do," said old Josh Spillit, in reply to an invitation. He was a toper of long standing and abundant capacity, and the boys looked at him in astonishment.

"The idea," one of them replied, "that you should prescribe conditions is laughable. Perhaps you want to force one of your abominable mixtures on us. You are chief of the mixed drinkers, and I won't agree to your conditions."

"He wants to run us in on castor oil and brandy," said the judge, who would willingly have taken the oil to get the brandy.

"No, I'm square," replied Spillit. "Take my drink, and I'm with you."

The boys agreed and stood along the bar. Every one turned to Spillit and regarded him with interest.

"Mr. Bartender," said Spillit, "give me a glass of water."

"What, water!" the boys exclaimed.

"Yes, water. It's a new drink to me, I admit, and I expect it's a scarce article. Lemme tell you how I came to take it. Several days ago, as a passel of us went fishing, we took a fine chance of whisky along, 'an had a heap of fun. 'Long toward evenin' I got powerful drunk, an' crawled under a tree an' went to sleep. The boys drank up all the whisky, and came back to town. They thought it a good joke 'cause they'd left me out thar drunk, an' told it around town with a mighty bluster. My son got hold of the report, an' told it at home. Well, I laid under that tree all night; an' when I 'woke in the mornin', thar sot my wife right thar by me. She didn't say a word when I woke up, but she sorter turned her head away. I got up and looked at her. She still didn't say nothin', but I could see that she was chokin'."

"I wish I had suthin to drink," s' s I.

"Then she tuck a cup that she fotch with her, and went down to whar a spring biled up, an' dipped up a cupful an' fotch it to me. Jes as she was handin' it ter me, she leaned over ter hide her eyes, and I seed a tear drop in the water. I tuck the cup an' drunk the water and the tear, an' raisin' my hands, I vowed that I would never after drink my wife's tears again; that I had been drinkin' them for the last twenty years, an' that I was goin' to stop. You boys know who it was that left me drunk. You was all in the gang. Give me another glass of water, Mr. Bartender."

—Arkansas Traveler.

THE NEW SCHOLAR.

A new scholar came to Rackford school at the beginning of the half-year. He was a well-dressed, fine-looking lad, whose appearance all the boys liked.

There was a set of boys at this school who immediately invited him to join their "larks," and I suppose boys know pretty well what that means.

They used to spend their money in eating and drinking, and often ran up large bills, which their friends found hard to pay. They wanted the new scholar to join them. They had always contrived by laughing at him, or reproaching him, to get almost any boy they wanted in their meshes. The new boys were afraid not to yield to them. This new scholar refused their invitations. They called him mean and stingy—a charge which always makes boys very sore.

"You are real mean not to go with us," they said.

"Mean?" he answered; "where is the meanness in not spending money which is not my own? And where is the stinginess in not choosing to beg money of my friends in order to spend it in a way they do not approve?"

"He talks like a minister," exclaimed one of them.

"After all," he continued, "our money must come from friends, as we haven't it, nor can we earn it. No, boys, I do not spend one penny that I should be ashamed

to give an account of to my father and mother, should they ask me."

"Eh! not out of your leading-strings then?"

"No, nor am I in a hurry to get out of them."

"Afraid of your father, eh? Afraid of his whipping you? Afraid of your mother? Won't she give you a sugar plum? What a precious baby!" they cried in mocking terms.

"And yet you are trying to make me afraid of you," said the new scholar boldly. "You want me to be afraid of not doing as you say. And which, I should like to know, is the better sort of fear—the fear of my school-fellows, which would lead me into what is low, or fear of my parents, which will inspire me with things noble and manly? Which fear is the better? It is a very poor service you are doing me, to try to set me against my parents, and teach me to be ashamed of their authority."

The boys felt that there was no headway to be made against such a new scholar. All they said hurt themselves more than him, and they liked better to be out of his way than in it—all bad boys, I mean. The others gathered around him, and never did they work or play with greater relish than while he was their champion and friend.

"The new scholar is a champion fellow," said the principal, "and carries more influence than any boy in the school. They study better, and play better where he is. You can't pull him down. Everything mean and bad sneaks out of his way."—The Gleaner.

A BUNCH OF CLOVER.

It grew within a sunny field
 This little bunch of clover,
 And day by day the singing wind
 Just kissed it, blowing over
 The bending rye, the feathered grass,
 The brier-woven hedges,
 Until it reached the dancing waves
 With foamy silver edges.

O rosy red, O snowy white,
 The dainty bunch of clover
 Knows all the secrets of the winds
 That kissed it blowing over:
 And when a little fevered cheek
 Shall feel the breezy flowers,
 Each tiny tip will whisper sweet
 Of Love surpassing ours.

—Exchange.

STRANGE BIBLE FACTS.

In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word Reverend but once, and that is in the 9th verse of the 111th Psalm.

The 8th verse of the 117th Psalm is the middle verse of the Bible. The 9th verse of the 13th chapter of Esther is the longest verse, 35th verse, 11th chapter of St. John is the shortest. In the 107th Psalm four verses are alike, the 8th, 15th, 21st and 31st. Each verse of the 136th Psalm ends alike. No names or words with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of 2d Kings are alike. The word girl occurs but once in the Bible, and that in the 3d verse and 3d chapter of Joel. There are found in both books of the Bible, 3, 586,483 letters, 773,693 words, 31,873 verses, 1,189 chapters, and 66 books. The 26th chapter of the Acts of the Apostles is the finest chapter to read. The most beautiful chapter in the Bible is the 23d Psalm. The four most inspiring promises are John 14th chapter and 2d verse, John 6th chapter and 37th verse, St. Matthew 11th chapter and 53rd verse, and the 37th Psalm and 4th verse. The 1st verse of the 60th chapter of Isaiah is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn the 6th chapter of Matthew. All humanity should learn the 6th chapter of St. Luke, from the 20th verse to its ending.

"HENRY THE FIFTH."

The quiet, elderly gentleman who recently died at the secluded castle of Frohsdorf, in Austria, might, had he once so chosen, have died King of France. To the world in general he was known as the Count of Chambord; but his ardent French adherents, the legitimists, were wont to reverently address him as "Your Majesty," to speak of him as "the King," and to call him "Henry the Fifth." The Count of Chambord, indeed, was the last direct descendant of Louis the Fourteenth, in the French royal line; and as he died childless, that line died with him. Another descendant of the "Great Monarch" lives in Don Carlos, of Spain; but he is excluded from the heirship of the throne, by the acceptance, by his ancestor, Philip of Anjou, Louis the Fourteenth's son, of the Spanish throne.

The last king of France in the elder Bourbon line was Charles the Tenth, who was driven from the throne by the revolution of 1830. Charles had a son, the Duke of Berri, and the only child of the Duke of Berri, was the late Count of Chambord. The Duke of Berri was assassinated at Paris in September, 1820, before his father came to the throne, and his son, Chambord, was born in the same year of Berri's death. He was therefore sixty-three years old at his demise.

Chambord's life since his tenth year, was one of unbroken exile from his flag. Now this was the symbol of the ancient monarchy, of the divine rights of kings. The Orleans wing of the monarchists urged that he should accept the "tri color," which meant an acceptance of the results of the revolution. This he refused to do, and his chance to ascend the throne passed away forever.

The next Bourbon heir to the throne is the Count of Paris, the grandson of King Louis Philippe, and the head of the Orleanist party. He is descended from Philip, Duke of Orleans, son of Louis the Thirteenth, and next younger brother of Louis the Fourteenth. Under him both the French monarchical parties, which have been so long separated, are at last united. The Count of Paris becomes the chief of the Legitimists who adhered to Chambord as well as the chief of his own Orleanist followers. This gives him great strength and makes him formidable to the republic of France. When his grandfather, Charles the Tenth, was driven from the throne, all his family left France with him. Chambord was declared the heir, but was always forbidden to return to the land of his birth. So he has long lived at Frohsdorf, in Austria; always regarding himself as the true king of France keeping up a show of royal state, and maintaining, through every change in French politics, his claim to the crown. The Count was an amiable and polished gentleman; but he was also obstinate and narrow-minded. He could not learn anything from events, and took no account of the political progress of ideas and nations. Had he been capable of keeping pace with the world, he might easily, ten years ago have entered France as her sovereign. In 1873, the monarchical factions united; the assembly at that time contained a monarchical majority, the republicans were weak and divided, and the way was made open for Chambord to enter Paris in triumph. But he insisted that if he came, he should come under the "white flag of France."

Pleasantries.

"Never would call a boy of mine 'Alias,'" said Mrs. Jones, of Huntsville, Ala., "if I had a hundred to name. Men by that name is allus cuttin' up capers. Here's Alias Thompson, Alias Williams, Alias the Night-hawk—all been took up for stealin'."

Mr. Ruskins says:—"What was beautiful yesterday is beautiful to-day." Mr. Ruskin evidently never looked at his wife's beautiful new dress the day after she attended a big party at which the waiters had an idea that the soup was too thick to spill.

Lightning itself cannot escape the photographer's art. Dr. Haensel, of Germany, has succeeded in getting good negatives of many flashes. It is believed they'll yet be able to photograph a boy putting a stick of candy in his pocket when he sees his chum coming round the corner.

"Id vas petter," said the German tourist at Watkin's Glen who fell over a precipice into a gurgling brook, "id was petter dat Vatkins pud up some of does warning dangers pill poards so dem prides und grooms about here doaned attend dere funerals."—New York Mail and Express.

"You should learn some trade, my son," said a gentleman to his young hopeful. "Bricklayers are getting \$650 a day, while lawyers can't afford to ride on street cars." "Pa, why didn't you learn a trade when you were a boy?" "That's not only a silly, but also an impertinent question. I didn't learn a trade when I was a boy out of regard for your feelings. I wanted to give you an opportunity to say that your father was a gentleman." "It can't be helped now," replied the boy moodily, "but I wished you had consulted me, for if we had arranged for you to be a bricklayer, I could have been the gentleman myself."

THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D. D.,
SYNODICAL EDITORS.

To CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, OCTOBER 10, 1883.

THE "MARBURG COLLOQUY."

Our Lutheran brethren are zealously working up the proposed celebration of the 400th anniversary of Luther's birth, and it will doubtless give an impetus to their church. If it inspires their people not only to erect a statue, in Washington city, but to endow their institutions, it will be of great account to them.

We have been watching with some interest the general effect of all that is said and written just now upon their church life in the way of bringing about harmony. The *Lutheran* deplores the dissension that exists and the *Observer* favors a better understanding, but the *Standard* is suspicious, as might be expected. It does not trust unionistic tendencies even in the bosom of its own denomination.

The *Lutheran* of the 27th ult., has an editorial on the "Marburg Colloquy," in which it argues that if those who took part in that conference in 1529, could after four years of heated controversy come to a better understanding, Lutherans of various shades of opinion ought to be able to do the same thing in this year of grace, 1883.

The argument of our esteemed contemporary is all well enough, but it concedes much that has been vigorously denied of late years. It admits that Luther's prejudices against Zwingli were so great that the landgrave of Hesse could scarcely prevail upon him to enter the Council, and that when he first came to Marburg, he would not confer personally with his chief Swiss opponent, but in the end found that there was a nearer agreement on most points than he supposed.

The fifteen Marburg articles drawn up by Luther, were signed by both parties and ought to have been satisfactory to the author of them, who so framed them that he was astonished when the Swiss representatives gave their assent to them.

The *Lutheran* quotes Köstlin as saying: "They expressed agreement in all other doctrines, and also in regard to the doctrine of the Lord's Supper, in so far—as both sides say, the Sacrament of the altar is a Sacrament of the true body and blood of Christ, and that the 'spiritual reception or participation' of this body is especially necessary. The point still in dispute, was declared to be: 'Whether the true body and blood of Christ are bodily present in the bread and wine.'"

It appears from this showing that Zwingli did not deny the "spiritual reception and participation of the body and blood of Christ," and if he leaned to one extreme, Luther certainly leaned towards the other. What Luther said at Marburg, would hardly be accepted by Lutherans now, and he certainly modified his views afterwards. We do not see that our Lutheran brethren are adding much to Luther's fame, by insisting upon the fact that he refused the hand of Zwingli, but if he did persist in that, it is poor precedent to appeal to in arguing for unity.

Marriage is said to be looked upon as a mere temporary contract in many cases among the lower classes of Switzerland. It is often entered upon with the distinct understanding that if after a year's trial the husband and wife "do not suit each other" they shall unite in a joint application for divorce on the ground of incompatibility of temper.

It is a startling fact that this low idea of marriage is spreading everywhere like a mildew blight. Separations on the ground of incompatibility have marked the lives of people of literary eminence and high social position, in England especially, for centuries and there has doubtless been more of them in the lower walks of life than people dreamed of. In this country the applications for divorce seem to be on the increase, although the warning on the subject has been loudly given. Wherever these loose notions prevail, whatever may be the cause or them, they are bound to bring forth bitter fruit, and the crop may

ripen very rapidly. Nothing is so sure to bring about a dissolution of society. Nothing in Church or State is safe if the integrity and purity of the family is not maintained.

A sad commentary upon the loose way in which the marriage relation is held, is found in the fact that on Saturday, the 29th ult., fifty-seven suits for divorce were heard in the Chicago courts. Judge Gardner granted decrees at the rate of one for every nine minutes.

Lawrence Barnes, a Burlington lumber merchant, has announced his intention to build an astronomical observatory for the University of Vermont. Who will build one for Franklin and Marshall College? There are plenty of men in our Church who could afford to do it, and it would not only help to put the scientific department upon a good basis, but be a splendid memorial.

THE EPISCOPAL CONVENTION.

The City of Philadelphia is now fairly alive with Bishops, clergymen, and lay delegates to the Triennial Convention of the Protestant Episcopal Church which assembled in Holy Trinity church, on Wednesday last. On the morning of that day there was held an imposing ceremonial in old Christ Church, on Second street, to mark the Centennial of the meeting of the Connecticut Clergy in 1783, and the election of Dr. Seabury as Bishop, who afterwards received ordination at the hands of the Church of Scotland. The place is historic and the service was very elaborate. The sermon was preached by Bishop Clarke of Rhode Island. It was a review of the growth of the Episcopal Church in this country. He of course claims great advantage on the ground of polity, but attributes the success of his church largely to the simplicity of the Apostles' Creed, which alone men are called upon to believe when they enter her communion. What he calls the decadence of religion in places once regarded as strongholds of orthodoxy, Geneva for instance, he says, is not due mainly to defects in ecclesiastical organization, but to the metaphysical theology with which it was loaded. Whether right or wrong this is a different ground from that usually taken by Episcopalians. It may be a stronger one. The sermon was conservative in its tone. At the close of the discourse he said:

"A very solemn responsibility rests upon the Convention, which is assembled to carry on the work which they so well inaugurated. By excess of legislation, or by defect of legislation, the progress of the Church may be seriously hindered, and while we must always be true to the doctrine and spirit of our one only Lord and Sovereign, and to every usage and doctrine which is essential to the integrity of the Church, we should carefully consider the circumstances which surround us, and conform ourselves to the peculiar condition and necessities of the people amongst whom we live, remembering that arrangements which might have suited precisely the state of society as it existed in England two or three hundred years ago, may not be in every particular adapted to the wants of our heterogeneous and shifting community. There is other work for us to do besides fortifying our citadel. Constitutions and canons are of value, so far as they aid in discharging the mission entrusted to us, and no farther. Rubrics are only the regulating power of the machine,—indispensable parts of mechanism, but without any inspiring force; and while we continue to walk in the old paths, let it be with an accelerated pace and with our eyes looking forward and not backward."

The Convention which assembled in the afternoon, is certainly a remarkable one, composed as it is in part of men of great eminence in church and state. There are fifty six bishops in attendance, who constitute a separate house and sit with closed doors. Among the foreign visitors are Rt. Rev. Anthony Willson Thorold, D. D., Bishop of Rochester, and Rt. Rev. Henry C. Cotterell, D. D., Bishop of Edinburgh.

The House of Clerical and Lay Deputies is a large and influential one. Thus far the convention which will be in session for nearly a month, has been engaged in the preliminaries for work, such as the appointment of committees and the reference of papers. One of the most interesting subjects discussed, will be the enrichment of the liturgy, which means its modification and adaptation to present wants.

We noted on Thursday, that Dr. Thrall of the Diocese of Springfield, Ill., had referred to the proper committee a resolution

to strike out the words "Protestant Episcopal" wherever they occur in the Book of Common Prayer and the Ordinal. This is a movement on the part of those who regard their Church, as the Church, but it meets with little favor. It was tabled at first, but afterwards taken up and referred through courtesy. The mover does not expect his resolution to prevail at present, but says there are those who are determined to press it from time to time, till they are successful in having it adopted.

The Archbishop of Canterbury, in the letter he sent to the Convention by the Rt. Rev. Dr. Thorold, says, "This will be delivered to you by the hand of our most dear Brother Anthony, Bishop of Rochester, the ninety eighth direct successor of Millitius, companion of Augustine."

A simple, but substantial stone is to be erected over the remains of the late Rev. Samuel R. Fisher, D. D., at Chambersburg, Pa., and a number of his brethren have found pleasure in contributing to the object. There have been and will be no solicitations, but if others wish to gratify themselves by helping to rear this memorial, an opportunity will be offered them. Dr. Fisher was one of the most faithful servants our Church ever had, and his personal relations to many of our ministers and people were such that they hold his memory in grateful regard. Contributions may be sent to Mr. Charles Santee, No. 534 N. 6th st., Phila. Brethren who are interested in this matter might confer during the meetings of the Synod, and send what they may wish to give in one check, although the names of the contributors should be given. It is desirable that the work be pushed to a speedy completion.

NORTH AND SOUTH.

It seems but a short time since our fair land was cursed with civil war. All good men, however sorrowfully they deplored the internecine strife, still hoped and prayed that the curse would eventually accrue to the nation's good, that the wrath of man would praise the Lord, and that the kingdom of heaven would be brought nearer at hand. All this seems already in a measure to be realized.

Among the evidences of such happy results of one of the most unhappy conflicts, is the sentiment of peace and good-will mutually entertained by the active participants in the great struggle. For several years past companies of veterans from North and South have by previous arrangement met in the most friendly manner, and hailed each other with generous greetings, the Blue and the Grey commingling in festive entertainments, as if they had never stood face to face on the field of battle intent only on each other's destruction. Such scenes of "peace on earth," are they not enough to call forth anew the song of the angels?

One of these scenes we have recently witnessed. On the 18th of September about two hundred Union veterans, from three or four of the New England States, arrived at Winchester, Va., their object being to encamp for several days two miles from the town, at a place where a severe battle had been fought and in which these men were engaged. According to previous arrangement, they were met at the depot by the several brass bands of the town, a delegation of citizens and many others, and escorted to the court-house, where a cordial speech of welcome was made to them by the mayor, to which a hearty and eloquent response was given by one of the veterans. They were then invited to partake of a repast in the court-house hall, which had been bountifully prepared for them.

Many pages might be written of what transpired, of what was said and done in connection with this visit, all of the most pleasant character; but we can here only very briefly speak of the beautiful performances in the Federal and Confederate cemeteries at Winchester. These two cemeteries are only separated by a narrow road. At an appointed hour the Yankee visitors marched into the place where Union dead lie buried, preceded and followed by a large crowd of citizens, male and female, white and black. Here the veterans surrounded a granite monument erected by New Hampshire in memory of those of their men who fell in the Winchester battle, and at a signal from the commander, Col. Wright, they all devoutly knelt around it. Then rising they were led in prayer by their chaplain; one of the brass bands of the town played a solemn dirge; the men decorated the monument with flowers; a trio sang a beautiful piece; half a dozen excellent speeches were made, and the chaplain read an ori-

ginal poem. But now followed what must be regarded under the circumstances as the most interesting and impressive feature of the day—the honor shown by these men to the Confederate dead. Leaving the Union cemetery they proceeded to the Confederate, in regular order, surrounded the splendid monument to the unknown dead; knelt, and rose, the chaplain offering a most impressive and truly Christian prayer, every sentence breathing the spirit of peace and good will; then a thrilling speech was made by Col. Wright, and floral tributes from every veteran hand were laid upon this and the other monuments on the ground. Doubtless every one in that vast assemblage felt, that the triumphs of peace are greater than those of war.

There is a moral to this story. Why is it that ecclesiastical bodies that were separated by the war still remain so, while men, as men and citizens merely, clasp hands over the chasm, and, not satisfied with that, obliterate the chasm itself? We once asked a prominent minister what prospect there was for a reunion of his divided church. He answered that there was none, and hoped there never would be. Such men should learn a lesson from the conduct of the Northern and Southern soldiers, or else stop pretending to preach the gospel of peace and love.

We close with an "observation." The Reformed Church never divided, nor ever had the remotest idea of dividing, on a national, political, or any other issue. Because she is conscious of what she is, as a legitimate continuation of the one universal and apostolic Church of Christ, and therefore cannot lose her head about politics, all sorts of eccentric moral reforms, and machine methods of evangelization. Ergo: The Reformed Church is morally in a better condition to go southward and there set up her banners than most of our ecclesiastical sisters. Let the Synod of the Potomac, soon to meet in the heart of the South, take a note of this. K.

THE REFORMED QUARTERLY REVIEW.

The October number of this Review has been mailed to subscribers. It opens with an article on *First Principles, or The Science of Things*, by Rev. Theodore Appel, D. D. This was suggested by a book recently written by Prof. Bowne, of Boston University, and reviews the general subject which is receiving increased attention from thinking men. The II article, *A Politico-Economic Problem*, is the address delivered before the Alumni of Franklin and Marshall College in June last. Those who heard it then will be glad to read it now, and will commend it as a plain, practical article, free from any partisan demagogism, on a subject of immense importance. We are glad that the address has been given to the public in this permanent form, as it should be more widely studied. *Mortality in the Public Schools* is the title of the III article. It is by Rev. Geo. F. Mull, A. M., and uncovers and exposes the false position taken by "Oliver Johnson" in an article on the same theme in the *Atlantic Monthly* for June. The article is one of the most trenchant in the whole number, and should be read and pondered by those who think there can be any true morality outside of Christianity. Rev. Dr. C. R. Lane contributes the IV article. He has taken *Regeneration* for his theme, and it properly follows his article in the June number of the Quarterly on "Depravity." The author is a strict blue-stocking Presbyterian, and argues for the necessity of change involved in the impartation of the new life of God in the soul. The mode of it he places above comprehension. *Life and Immortality*, by Rev. A. A. Pfanstiehl, is the subject of article V. It is a strong, servid statement in favor of what in some sense is the fundamental miracle of the New Testament. Article VI, by Rev. F. K. Levan, A. M., is on the *Beginnings of Literary Institutions*. This article is historical and presents some statements which should not fade from the minds of the people. In Article VII, the *Notices of New Books* are, as usual, judiciously given.

This Number closes the volume for 1883, which may be called a successful year for the *Quarterly Review*. The work has taken a new lease on life, and gained a prestige everywhere. We hope especial efforts will be made to increase its circulation for the year 1884.

The Base-ball craze culminated in this city on the evening of the 1st inst., when the Athletic club came home as champions from the west. The procession was not a brilliant one, but it is said that the crowd on the streets was the largest known

here since the Bi Centennial celebration. Most of the people who went just to see the affair thought themselves very foolish, the next day.

The Stated Clerk of Potomac Synod gives additional information this week to those who expect to attend the sessions at Newton, N. C. It will be seen that a correspondent in this issue pleads for a large attendance, and his wishes will doubtless be met as the Stated Clerk has already issued orders for about eighty excursion-rate tickets, so that with the North Carolina brethren, there ought to be about one hundred voting members in the convention.

We plead for joyousness at all our Synodical meetings. Work for the Lord should be marked by cheerfulness. The wood pile has been torn down and there is no little darkey in it.

The Eastern Synod which meets in Reading this week will doubtless be largely attended as many of the neighboring brethren will find it convenient to "drop in."

The Synod of Pittsburg, we learn, had an earnest, pleasant, meeting throughout. We are sorry the account of the closing sessions have failed to reach us and that we are compelled to set back the little that has been sent us as it closes abruptly in the midst of a debate and would be unsatisfactory. Our thanks are due Bro. H. F. Keener, Stated Clerk, for the brief, popular form in which he has put his reports.

It will be seen from the Book Notice, given in the usual place, that the "Recollections of a Drummer Boy," originally contributed to *St. Nicholas*, by Rev. Harry M. Kieffer, of Norristown, have been revised and published in a handsome volume. The book is spicy, and will be read with interest, as it deserves to be.

We think our agent, Rev. H. K. Binkey, ought to have a special corner in the MESSENGER. We might set up a regular form and insert the number of subscribers he sends and the places from which they come, as the case may require. Last week he obtained sixty-eight for the MESSENGER and thirty-six for the *Hausfreund*, in the Swartswald and Speise congregations, which belong to Rev. A. S. Leinbach's charge in Berks County. The first named of these he says is the "Banner Congregation." We are certainly obliged to the pastor, without whose aid this success would have been impossible.

Mr. Geo. W. Childs last week refused \$1500 for one page of advertising in *Saturday's Ledger*. The offer was made by the *Evening Call*, and declined on the ground that the space could not be spared in justice to other patrons.

Communications.

THE POTOMAC SYNOD.

By a Pastor.

A fuller attendance seems to be in prospect than was at first anticipated. This certainly is as it should be, and it is to be hoped that this prospect may be fully realized, and that there may be no disappointment. Many reasons press upon the mind why there should be a very full attendance. These reasons may have been anticipated by most of the brethren, both clerical and lay, who are more directly interested in the coming meeting, and yet it may do no harm, and indeed may be of use in many directions, to repeat them here, and thus make them the common and concentrated possession of all. For the encouragement of all concerned permit us briefly to state them as they occur to us.

1. The journey itself, in going and coming, will be a pleasure trip to all concerned. New sights, new scenery, continually varying, in many respects very attractive, and even instructive, will present themselves. For many a hard-worked brother, it will be the occasion for unbending a little from incessant toil, a vacation and rest more real than most of so-called vacations are. No charge should hesitate to furnish the means to its pastor of enjoying even this portion of the pleasure connected with this occasion. He would appreciate it, and gratefully repay it by the increased vigor developed in his work, and all sides would be advantaged and blessed.

2. It will have a tendency to widen and liberalize the hearts of all towards those brethren and that portion of the church living beyond our own comparatively narrow and circumscribed surroundings; and it will thus create a bond of sympathy between us and others of whom we have indeed heard, but whom we have never seen face to face. Those only who have some experience in this way, know what a blessing it is to be lifted up at times out of our home-ruts, and to be made to commune with the "wide, wide world," or kingdom of God, as this exists beyond our own narrow horizon. The German proverb has it:

Wer geht auf eine Reis,
Was zu erzählen weiss.

Or, freely rendered,
Who'er that goes abroad,
Returns with many a thought.

Long as memory lasts, will family circles, in pastor's and elder's homes, be made radiant by

light gathered from a journey to and attendance upon a Synod in North Carolina, and sons and daughters will be heard to say, in after years: "I heard my father say when he returned from the meeting of the Potomac Synod in Newton, North Carolina," &c. Thus coming generations will be more strongly linked with the brethren in North Carolina, by this meeting of Synod, than would otherwise be the case.

3. Our brethren in North Carolina deserve this visit at our hands. Ever since the organization of a Classis in that State, they have, with little intermission, sent their delegates, bearing their expenses, northward to meetings of Synods, and now, after a long period of years it would but seem reasonable and just that we should fully reciprocate in this respect.

4. Many an item of information will be gathered, all the more valuable and useful because obtained by personal observation and intercourse, which will enable all concerned the more wisely and effectively to devise and execute liberal things, looking toward advancing the educational and missionary work of the entire region in the midst of which the Synod is about to meet. This seems to us to be one of the most important considerations.

5. We owe it to our people, that the Synod should be fully attended, that they may be encouraged and inspired with hope, by a respectable show of numerical strength. Isolated and alone as they stand, in the presence of numerous other religious denominations, and who have their ecclesiastical centres and church courts through which their strength and life is made to be felt, our people are tempted at least, to feel themselves forgotten, or forsaken of their brethren in other portions of our church, or impressions suggesting weakness and diminutiveness are made upon their minds. Every minister and elder of the Potomac Synod should feel it his bounden duty to assist in so swelling the number in attendance, as to remove any false or hurtful impressions to which our people in North Carolina may be exposed.

6. We owe it as a matter of respect, and practical, factual information, to other Christian denominations, that we should be all there.

7. We owe it to ourselves as a matter of proper self-respect. Should any consideration of distance, attachment to home, inconvenience of the journey, and expenses, prevent a strong representation, we would have reason to hang down our heads with shame. What charge in the church would be willing to bear the stigma of having its pastor and elder report at the next annual meeting of Classis, that they could not go, because the charge would not furnish the needed funds? It is within our knowledge that at least one charge, in a considerable portion of which there was a strong hesitancy on the subject of raising the means, and that when the reasons, here given, were pressed and especially also the latter, that those who had said, "The funds cannot be raised," changed their minds and said, "We can raise it," one man coming forward and saying, "What is this? Of course, we'll raise our portion, and if you cannot raise it I will sooner pay it out of my pocket, than that we shall be disgraced in a matter of this kind." Then turning to his pastor, he said, "We will raise our share, and you tell those at — that — will raise its share, and that they shall be sure to raise theirs." All were thus brought to look at the matter in the right way, and, God willing, the pastor and elder of the charge referred to, will be at Synod. Let this be the feeling everywhere, and such a meeting of Synod will be brought about as will be the means of untold good to the church. May the good Lord guide all to a blessed issue and to His glory.

A BIT OF HISTORY.

On Sunday, September 23d, the writer had the pleasure of meeting the Reformed people of Jonestown, Lebanon county, Pa. At this place resides the Rev. Tobias Kessler, who is pastor of a flourishing charge, consisting of Jonestown, Fredericksburg, Walner's, and Zion's congregations. In the morning we preached German in the Jonestown church. Judging from the attendance and the attention, Bro. Kessler must be doing good work here for the Master's cause. Shortly after dinner we took our seat in a carriage alongside of Elder C. D. Zehring, brother of the Rev. J. D. Zehring. Many of the older brethren will remember him as the genial squire with whom they spent many pleasant moments at the meetings of Classis and Synod. This good brother took us to Fredericksburg, three miles distant, where we conducted divine services in the English language. There we met the Rev. John Gring, uncle of the Rev. A. D. Gring, one of our missionaries to Japan. Father Gring has passed the limit which the Psalmist prescribes for the years of man, being in his 83rd year. Though bending under the weight of years, Father Gring regularly occupies his chair beside the altar, and is an attentive worshipper.

On our way back to Jonestown, and when about a mile from the town, Bro. Zehring showed us the place where the old original Swatara church stood. We soon found that the squire is perfectly familiar with the entire history of the Jonestown congregation. Following are some of the facts which we gleaned from him.

Jonestown congregation is in possession of the old church-book of the Swatara congregation, in which are records of baptisms dating as far back as 1740. These records are in the hand writing of Conrad Templeman. Schlatter visited the churches of this neighborhood in 1747, and found Templeman, a tailor from Heidelberg, preaching for them. He was not a regular minister, and so when Schlatter arrived he offered to lay aside his shepherd's crook and give way to a regular minister of the Word. Schlatter heard Templeman preach, and concluded that his preaching was well suited to the needs of the people. He therefore ordained Templeman to the Gospel ministry when already upward of sixty years of age.

From 1747 to the present time the congregation has had twelve pastors; Bro. Kessler being the twelfth from Templeman. The first pastor was succeeded by several persons whose names are of historic interest—the Revs. Wm. Stoyey and Wilhelm Hiest.

The church was moved from its original location to Jonestown in 1765. The ground upon which the new church was built was obtained from William Jones, subject to a ground rent of one red bean per year. It pained us to learn that the congregation does not pay its rent. Squire Zehring says that the debt which the congregation now owes to the heirs of Wm. Jones amounts to 118 red beans. We learned also from the title deed that this church was built in Lancaster county, Pa. This building stood until 1810, when a second church was erected; this one, the Squire informed us, was built in Dauphin county. The present building, a fine large edifice, was put up in 1853, in Lebanon county. Yet all three of these buildings stood within the precinct of Jonestown. Our readers will readily be able to solve this apparent paradox.

On the evening of the above named Sabbath, the writer conducted services in the English language, in the Jonestown church. The attendance was rather better than in the morning. Possibly one of the causes of good attendance here (though not the only one, of course), is to be found in the fine music, rendered by an excellent choir, under the leadership of Mr. Adam Yeagley, who is a well-trained musician, having studied the art at

Palatine College, Myerstown, Pa. We know it is not customary to give much credit to choirs, but this one certainly deserves some.

G. A. Z.

HANOVER.

Rev. John Bowman is at home here—not only in his comfortable parsonage, but in his work. He has his hands full, but this seems only the more to delight him. He has every reason to be encouraged. He has the congregation in good working order. Not only does the large membership join him most heartily in the worship of the sanctuary, but also in the work of the congregation. It seemed to me as though he had succeeded in getting every one to work, old and young. The Sunday school-room having been refitted most tastefully, the school itself has been reorganized, and looking in on it in season you see a very hive of industrious men, women, and children. We have heard unfavorable rumors, but a week's stay with Bro. B. fully satisfied us that instead of cause for alarm, there is reason for rejoicing. There is reason and room for the organization of a second congregation. The English membership is large enough already for the best result under the labors of one man. The German element ought to have its own pastor. Bro. B. is heartily seconding a movement of this kind, but it seems to drag. About \$5,000 has been subscribed toward the erection of a new church, but those for whose benefit mainly the new church is to be, seem slowest to move—fill three-fourths of the amount subscribed coming from that part of the congregation which would remain under the pastoral care of Bro. B. We yet hope, however, to hear that success will crown the effort. Hanover can well afford and readily sustain a second church.

The holy communion on the 30th ult. was very largely attended, and a most delightful service. Two persons were added to the congregation by certificate.

We were glad to meet our old friend Dr. Zieber. He with his family still remain in Hanover. The doctor certainly looks like a well man, though still disabled by his nervous troubles. He keeps himself as far as possible free from excitement, and to that extent is comfortable.

J. A. H.

DEDICATION.

The members of St. Peter's Reformed church, belonging to the Landisburg charge in Perry Co., possess a commendable spirit of Christian activity. A new reed organ, and additional ground to the cemetery, were recently purchased, and both were dedicated on the 29th of September.

On the following day (30th) the sacrament of the Lord's Supper was celebrated, on which occasion the attendance was large, and the services were solemn and interesting. The discourses on the occasion were delivered by the Rev. George E. Addams, of the Sulphur Springs charge, who selected the text for the dedicatory sermon from 1 Kings 18: 31. A brief address was delivered on sacred music at the dedication of the organ.

The two Sunday schools (one a mission school) had a quarterly review of the lessons on Sunday morning, conducted by the pastor. The exercise was interesting and edifying, and the accuracy of the answers proved the pupils to be diligent Bible students. The activity of the members in the work of the church shows that the charge is growing in Christian life.

On Saturday night (29th) Bro. Spangler was robbed of his buggy, which was deeply deplored by all, and created great excitement in the village the following morning. Many members inquired concerning his loss, at the church, and on the way, showing their deep interest in his misfortune.

He is to be pitied less for his loss, which his liberal members will soon repair, than for being killed by the hospitable kindness of his members. Rarely are a greater variety of luxuries produced, to tempt the palate, and compel the digestive organs to perform impossibilities, than by them. It requires a strong constitution to endure such hospitality without physical detriment. Bro. Spangler is active, enjoys the confidence of his people, and is evidently doing a good and permanent work.

G.

ALLEGHENY CLASSIS.

At a special meeting of Allegheny Classis, held in the Reformed Church, Kittanning, Pa., October 1, 1883, the following items of business were transacted.

Item 1. The resignation of Rev. J. W. Knappenberg as stated clerk, was received, and Rev. T. F. Stauffer elected to fill the vacancy. Three-fourths of the salary of stated clerk for the current year was voted to the retiring stated clerk, for services rendered.

Item 2. The pastoral relation existing between Rev. J. W. Knappenberg and Zion's church, East End, Pittsburgh, was dissolved at his own request, the congregation having petitioned Classis not to dissolve the relation.

Item 3. Rev. J. W. Knappenberg, at his own request, was dismissed to Mercersburg Classis, in order to become pastor of the Reformed church, Mercersburg, Pa.

Item 4. Revs. H. D. Darbaker and J. H. Prugh were appointed a committee to co-operate with Zion's Reformed church and Trinity church, Wilkensburg, in securing supplies and a regular pastor.

REV. H. D. DARBAKER, President.
REV. T. F. STAUFFER, Stated Clerk.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

OUR OWN CHURCH.

Synod of the United States.

Norristown, Pa.—The basement of Trinity Reformed Church, Norristown, Pa., Rev. W. C. Hendrickson pastor, is being altered and put into a condition for occupancy by the Sunday-school. The work is being pushed forward vigorously, and it is expected all will be completed by Nov. 1.

Trappe, Pa.—Rev. J. H. A. Bomberger, D. D., pastor of St. Luke's Reformed Church at Trappe, Pa., preached his farewell sermon on Sunday, Sept. 30th. Dr. B. relinquishes the pastorate for the purpose of devoting himself solely to the interests of Ursinus College of which he is president.

Ashland, Pa.—This place is in the centre of the Anthracite coal regions, and contains some 4000 inhabitants. Some twenty-five years ago Rev. R. Duenger began to preach here, and afterwards founded a congregation, which he is still serving. About a year ago the congregation dedicated a fine new church, which is not excelled by any similar building in the town. But there was one thing wanting—an organ. However this want was supplied. An organ was purchased at the price of \$400, and dedicated on Sunday, Sept. 22d. Revs. Baum, Engel and Hacker assisted pastor Duenger. And now there is still one thing wanting, a bell for the steeple. It is to be pre-

sumed that this article will also soon be forth coming, for our German brethren as a rule, complete what they undertake. Father Duenger, who is one of our oldest ministers, continues steadfastly at his post.

Oley, Pa.—Rev. D. E. Schoedler recently confirmed 29 persons in the Oley Reformed Church, Berks Co., Pa., and celebrated the Holy Communion with 266 guests.

Palatine College, Pa.—At a meeting of the Board of Trustees of this institution on Oct. 1st, Rev. J. E. Hiest, D. D., of Annville, was elected President of the Board to succeed the Rev. Charles H. Leinbach, D. D., deceased. Dr. Hiest has been in the college longer than any other member, and none has worked harder in the interests of the college. The Trustees reflected credit on themselves in conferring this distinction on so worthy a member. The members of this body expressed themselves as highly pleased with the present condition and prospects of the institution under its present management. The numbers continue to swell, the organization is complete, and the patrons are pleased with the comforts and advantages afforded the students.

Sulphur Spring Charge.—The Harvest sermons were preached in the four congregations constituting this charge, of which Geo. E. Addams is pastor, in the month of August. The amount contributed by the 179 members was \$115. The Missionary Society of Sulphur Spring held its first anniversary on the 3d of Sept. From the treasurer's report we learn that the contributions during the year amount to \$20. This amount is still in the treasury. A Missionary Society was organized a few months ago composed of the members of Salem and Bloersville congregations. Considering the distance the members have to travel, the meetings are well attended, and the prospects of increased liberality are flattering.

Lancaster, Pa.—The accessions to the seminary now number 12—apostolic number—with 1 more expected—13, the number including St. Paul. The College Church is busily engaged in making up a substantial box of clothing for a missionary in Nebraska. The monthly concert in behalf of missions has been resumed by the seminary students, and a prayer-meeting started among the college students, held on Sunday morning. A Bible class is also being formed to be under the instruction of Prof. J. B. Kieffer in connection with St. Luke's Mission. Harbaugh Hall is filled and has become the popular boarding house for students. Rev. P. M. Trexler, of North Carolina, who graduated with honor in the class of '83, has been appointed tutor to have charge of Harbaugh Hall. Mr. Trexler enters the middle class in the Theological Seminary.

Bethany Charge.—The pastor of Bethany charge, Rev. D. C. Tobias, has just closed his thirteenth year. In comparing the number of members with adults and infants of his predecessor and his own, the figures indicate a decided growth in membership. The last report of his predecessor is as follows: Congregations, 6; confirmed members, 295; baptized members, 76; total, 370. Since the present pastorate the charge has in a measure been reconstructed and consists of four congregations with a membership of 639 souls. Adults, 384, and infants, 255, making a total of 639. During the past year 57 were added: by confirmation, 16; by certificate, 10, and by baptism 31. Three members died during the year and two were dismissed, leaving a gain of 52.

Reinholdsville.—Rev. S. Schweitzer, pastor of this congregation, held communion services in Swamp church on Sunday. Preparatory services on Saturday previous. Out of the 44 catechumens, 34 were confirmed and in all 178 persons partook of the Holy Sacrament. After the services, the pastor gave an examination of his 10 pupils that were not confirmed, ranging in age from 9 to 12 years. From 105 questions, he put a considerable number to the children and they were all correctly answered. The church, which is usually the case on such occasions, was filled to its utmost capacity.

Philadelphia.—The holy communion was celebrated in Christ Reformed Church, Rev. Jas. Crawford, pastor, on the 7th inst. Four additions were made to the church—one by confirmation and three by certificate. The pastor was assisted by Rev. Charles G. Fisher.

Synod of the Potomac.

Arendtsville, Pa.—Rev. D. U. Wolf, of New Oxford, preached on Sept. 30th, the Harvest Sermon in the Reformed Church at Arendtsville, Pa.

Mercersburg, Pa.—Rev. J. W. Knappenberg of East End, Pittsburgh, has accepted a call from the Mercersburg congregation lately extended to him, and will enter on his duties about Nov. 1st next.

Westminster, Pa.—The Harvest Home sermons were preached by the pastor, Rev. A. S. Weber, in the two churches constituting Westminster charge, in the country church several weeks ago, where the offerings of the people amounted to \$5.90; in the city church last Sunday to a very large congregation. The church was beautifully decorated for the occasion with grain, fruits and flowers. The special offerings at this service aggregated \$126 14. The work in the charge is going forward quietly and pleasantly.

Gettysburg, Pa.—Rev. Dr. Kieffer closed his ministry in the Gettysburg charge, on the 30th ult., after nine and a half years' pastorate. Instead of the usual farewell sermon, he closed with the Holy Communion, in which a very large part of the membership joined. The Dr.'s health is much better than it was during the early part of the year, and he now feels as if he was yet good for at least five more years of service.

Shippensburg, Pa.—On Sept. 16th the Harvest Thanksgiving services were held in the Reformed Church, Shippensburg, Rev. J. B. Shontz pastor. The Church was beautifully and elaborately decorated with grain, fruits, vegetables and flowers. A large audience filled the pews, gallery and aisles. There was a general rejoicing. Collection for missions, \$25.

On Sept. 30th the Fall Communion was held which was well attended. The floral decorations were plentiful, beautiful and fragrant. It was a large communion and a refreshing from the Lord. In the evening of the same day the 3d Quarterly Review of Sunday-school lessons took place. The church was filled, yet crowded. The review was from the *Guardian and Scholar's Quarterly*, using the "outlines," and golden texts, together with the large illustrations or lesson pictures. The singing from Gospel Hymns was a joy and delight to all present. The school has largely increased. Amount of collections for Sept., \$18.91.

Pittsburgh Synod.

Franklin Twp., Westmoreland Co., Pa.—Until about three years ago, the Lutheran and Reformed congregations, of the central part of Franklin township, have been holding services alternately in what is known as Emanuel church, from 1829. About the time indicated differences arose between the two congregations which resulted in litigation, the Sheriff at one time being called to eject one of the congregations. On Saturday last the Trustees of the two congregations met in Greensburg, Pa., and adjusted all differences. The Lutherans disposed of their interest in the church property to the Reformed con-

gregation. The consideration was \$300 and the payment of all costs and suit to be withdrawn.

Synod of Ohio.

Louisville Charge.—At a communion service held in the Robertsville congregation, Louisville charge, Rev. J. J. Leberman pastor, ten persons were received into full membership, seven by confirmation and three by certificate. This congregation from the time of its organization has been making steady progress, and the pastor is greatly encouraged in his work.

Thornville.—Harves' Home services were held in each of the congregations composing the Thornville charge, Rev. A. Casselman pastor. In connection with these services upwards of \$225 were subscribed and collected for benevolent purposes.

Synod of the North-West.

Fort Wayne, Ind.—As already noticed, the Rev. John Rettig has been appointed superintendent of the Orphans' Home, lately founded near Fort Wayne, Ind. The appointment meets with general favor, as may be inferred from resolutions lately passed by the Smithtown congregation, Iowa, in which the following language occurs: "Resolved that we greet with joy the appointment of Rev. J. Rettig, as house-father at the Fort Wayne Orphans' Home, for we know that he is the right man in the right place, and that his wife is well adapted to be in charge of the children." This resolution is followed by another, and a timely one, we hope to be carried out in this, and many other instances, viz.: to send money to the "Home."

Clerical Register.

The address of Rev. I. S. Stahr, late pastor of Lock Haven Mission, will for the present be Applebachville, Bucks Co. Pa.

The address of Rev. C. Glantz, is 171 Bissell St., Chicago, Ills.

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Address,

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ALMANAC for 1884.

Our Almanac for 1884 will be ready for distribution on the 15th inst. It is equal, if not in advance, of those of former years. It is full of information, interesting and important to every Church Member. It needs to be seen to ascertain its worth and the truth as to what we claim it to be. It will be furnished at the following prices:

One copy, postpaid,	\$0.12
12 copies,	.65
50 "	2.50
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SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimens copies sent on application free of charge.

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Imitation Turkey, Gilt, 1.25

Real Turkey, Gilt, Suff or Limp, 2.00

TUNES FOR WORSHIP. For the above.

—To be issued as soon as possible.

FORMS—For Ministers and others.

Large Size, Muslin, \$0.40

Miscellaneous.

OCTOBER IS KING.

Charles Reese.

Vive le roi! October is here,
With his army of artists gay,
To bivouac in the merry green woods,
And over the moors to stray,
Till all the trees on hillock and wold,
From the sea to the mountain's crest,
In crimson, scarlet, purple and gold
For Thanksgiving day shall be dressed.

No useless tent, with equipage rare,
For encampment, doth he bring—
His downy bed is the perfumed grass,
And his nightly covering
Is a canopy of glittering stars—
His pigments are the hues
Of the rainbow and sunlit clouds—
His medium, mountain dews.

In the cool, gray dawn, on tiptoe poised,
His Elfin attendants stand,
With pallet and pencil-point upraised,
Awaiting their king's command
To mount and fly to the tree-tops high,
Their daily tasks to begin,
When fair Aurora the gate unbars,
And the rose light flashes in.

O'er fallow field and ferny wood
A silvery haze is falling,
And Bob White, under the golden rod,
To the meadow lark is calling.
The oriole and the red thrush meet
In Woodbine chapel to sing
The "Gloria in Excelsis," sweet,
At the matins of the king.

And now, the gorgeous Tyrian tints
On dogwood and ash are laid;
And liquidamber, maple and oak,
In orange and scarlet arrayed,
With stalwart hickory, feathery elm,
White birch, and buttonwood bold,
And towering liriiodendron vie
For the crown of crimson and gold.

October is king. From the burning zone,
All around to the polar sea
His ministry of good is known—
Vicegerent of God is he,
In whose domains he rules and reigns
By a right divine unit
The red-ripe leaf and the purple grass
The frost king comes to kill.

Selections.

The Italians say, Time is a silent file.
In the intellectual world one trusts to what you say;
In the moral, to what you are.

Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still.

Purity, sincerity, obedience, and self-surrender
are the marble steps that lead to the spiritual temple. —Bradford.

The greatest pleasure I know is to do a good action by stealth, and have it found out by accident. —Charles Lamb.

A man should never be ashamed to own he has been in the wrong, which is not saying, in other words, that he is wiser to-day than he was yesterday. —Pope.

To do God's will—that's all
That need concern us; not to carp or ask
The meaning of it; but to ply our task
Whatever may befall;
Accepting good or ill as He shall send,
And wait until the end.

—Margaret J. Preston.

Have the courage to show your respect for honesty in whatever guise it appears, and your contempt for dishonesty and duplicity, by whomsoever exhibited.

Do you want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face. —Whately.

What unthankfulness it is to forget our consolations, and to look only upon matter of grievances; to think so much upon two or three crosses as to forget a hundred blessings. —Sibbes.

Wonderous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright. —Carlyle.

There is a jewel no Indian mine can buy,
No chemic art can counterfeit;
It makes men rich in greatest poverty,
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain;
Seldom it comes—to few from heaven sent—
That much in little—all in naught—content.

—Wilbye.

Science and Art.

Artificial ice, which is produced by vaporized ammonia, is turned out in slabs eight inches thick by twenty-two inches wide and six feet long, weighing three hundred and fifty pounds. It is made at a cost of less than one dollar a ton.

TURPENTINE.—Spirits of turpentine is now made from sawdust and refuse of the sawmill. It is extracted by the sweating process, and yields fourteen gallons of spirit, three to four gallons of resin, and a quantity of tar, per cord. The spirit produced has a different odor from that produced by distillation.

THE BARTHOLDI STATUE.—The following description of the statue and the process of its construction is from the Paris Temps: The immense scaffolding that can be seen in the direction of the Rue de Chassel, reaching over the highest house in the neighborhood, has for some time been puzzling many people that pass along the Boulevard de Courcelles. One would fancy that a high tower was in process of construction. On a close examination of the beams and planks, the thing that at first looked like a tower displays the lines of a human form and the gigantic folds of the robe that drapes it. It is in truth a statue, the greatest that was ever constructed up to the present time—the statue of Liberty, of which the sculptor Bartholdi conceived the idea and furnished the model, and which is destined to serve as a beacon at the entrance to the port of New York. Before becoming one of the marvels

of the great American city, it is for the present one of the most interesting curiosities of Paris.

By purchasing a little picture of it that the committee sells to cover extra expenses, the work can be inspected. From eighty to ninety artisans are kept constantly employed. The statue is already completed up to the chest. Perhaps in its present condition it can be seen to the best advantage. Its extraordinary proportions can be viewed, and as it is not completed, it is possible to take in all the details of the construction of this gigantic work, which will probably remain unequalled among works of bronze. For an hour one feels transported out of the real world, and without the slightest effort of the imagination, the spectacle before the eyes appears fantastic. The plaster moulds of the enormous limbs thrown across the yard, and the busy workmen covering them with innumerable pieces of wood that reproduce all the contours and lines remind one of the well known scene of Gulliver at Lilliput. The men look like tiny dwarfs endeavoring to bind a giant, and if by a miracle that great hand could become alive and simply open its closed fingers, all that solid woodwork would fly in splinters, and the immense scaffolding itself would come down like a castle of cards.

The first model was enlarged four times. Then it was cut into slices, and these slices are taken one after the other and again enlarged to four times their original size; and thus the dimensions of the colossal statue are obtained. At present the workmen are engaged upon the portion that forms the chest. The model of it can be seen in the shed. It looks like a little hill, over which the men are constantly creeping. When the draught or model of a portion is made, impressions are taken of it. In order to do this it is necessary to gather together hundreds of little planks, cut precisely upon the outlines of the model, and in this way a wooden mould is obtained, that is divided into as many fragments as are necessary. Upon these fragments the copper is cut, and hammered until it copies the precise forms. Ten Chinese gongs would not make a greater noise than is made all day long in the corner of the shed where the copper is hammered; and this continuous and deafening noise contributes not a little to the strange impression that one gets from the visit.

When the shaping of a piece of the copper is completed, it becomes a portion of the statue, and there is nothing further to do with it except to put it in its place. Just now they are engaged in the work of finishing the left hand. The nail of the first finger would make a good-sized shield. The top of the finger would make a helmet for the largest head, and in default of a better cuirass, William the Conqueror, who passed for the biggest man of his time, might easily get into one of the phalanges.

In six months the whole work will be finished. There remain only the chest and the left arm to complete. The head, which is large enough to contain forty people, has already been exhibited, in 1878, and the right arm has just come back from America, where it was sent to give some little idea of the size of the statue. After the Parisians have had ample time to admire the work it will be taken down and sent to New York in more than 300 pieces.

Personal.

Spurgeon, the famous London minister, has only two children, and they are twins and Baptist clergymen.

M. Worth, the Parisian fashion king, is 55 years old, fat, pleasant-looking, and most impressively bald headed.

Mrs. Julia Gardner Tyler, widow of ex-President Tyler, and Mrs. Sarah Childress Polk, widow of ex-President Polk, draw their pensions of \$5,000 each at the agency in Knoxville, Tenn.

Mrs. Cameron, wife of the Pennsylvania Senator, writes to a relative in Washington that her husband's health is so much improved that they will probably sail for home early in November. The Senator's daughter will be placed at school in Paris before they return.

In Prof. Fisher's paper on "Martin Luther, after Four Hundred Years," in the October Century, is quoted from Luther: "I never work better than when I am inspired by anger; when I am angry I can write, pray and preach well, for then my whole temperament is quickened, my understanding sharpened, and all mundane vexations and temptations depart."

In considering the question of the Comte de Chambord's successor, it is noticed that in all cases since the Carolingians, where the direct line of French kings has died out, the last three monarchs have been brothers. The last three Capets, Louis X, Philip V, and Charles IV, were brothers, and so were Francis II, Charles IX, and Henry III, the last of the House of Valois. And the now extinct Bourbon line gave three brothers, Louis XVI, Louis XVIII, and Charles X, to be its last reigning members.

Pere Hyacinthe, who, with Mme. Loyson, are expected to arrive in this country shortly, will, during their stay, be the guests of Mr. Washburne and Mr. Cyrus W. Field. A N. Y. Herald correspondent had an interview with him in Paris and quotes him as saying, in response to the question, "Do you believe that your work will survive you?" "Were I to die now I could not honestly say I think my work would live after me. I cannot foresee the future, but I think it unlikely. But if heaven spare me a few years longer, I hope I shall not have labored in vain. Strange changes have come about in France and others may follow. May we not yet be recognized by the State? May we not live to witness a separation of State and Church? And if we do, who can tell in what way Catholics, being thus restored to freedom, may choose to reconstitute themselves? By ourselves, perhaps, we can do very little. But if other congregations and priests were to join us we might do much."

Items of Interest.

Rhode Island and Delaware together are smaller than the Yellowstone Park.

Twenty cotton mills in Atlanta, Ga., pay an average dividend of 15 per cent. annually.

The Canada Pacific Railway's officers say that the distance from New York to Port Moody over their road, when completed, will be 3,164 miles; whereas the distance between New York and San Francisco, by the shortest line, is 3,331 miles.

The German language is taught in nearly all the white public schools of St. Louis. The entire number of pupils who are now studying German is over 20,000, or more than half of the whole number of pupils in all the schools of St. Louis.

The almost \$2,000,000 derived from the Scott law in Ohio has been distributed as follows:—The municipal police fund derives from the law \$535,709; the revenue fund, \$672,124; the county poor fund, \$554,314; and the township fund, \$8,588.

The ringing of the curfew bell was resumed at Stratford-on-Avon on the night of September 11. One of the interesting features of this revival of an ancient custom is the fact that the curfew is rung upon the bell which was tolled at Shakespeare's funeral.

According to the census of 1880 there are fewer people to a house in Philadelphia than in any other large city in this country. New York shows 16.35, the highest number; Brooklyn, 9.11; Cincinnati, 9.11; Boston, 8.26; Chicago, 8.24; Philadelphia, 5.79. In Philadelphia every person of moderate means can own or rent a house.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

BIBLE STORIES FOR YOUNG CHILDREN. By Caroline Hadley, author of "Children's Sayings," "Stories of the Apostles." Illustrated. Philadelphia: J. B. Lippincott & Co. Pp. 423. Price, \$1.00.

This is a fine volume, containing fifty stories selected from the Bible at various periods, from the creation of the world to the ascension of our Saviour. It covers a great deal of ground, and gives much history in the order in which the events occurred. The scriptural facts and incidents are mediated to the youthful mind in familiar language, and at the same time the Books and Chapters of the Bible from which they are taken are indicated for easy reference by those who may desire it. The book will be a store-house for older people who may wish to interest the young.

THE LIFE OF MARTIN LUTHER. By Julius Küstlin, Professor at Halle. Translated from the German Edition by John G. Morris, D.D., LL.D. Beautifully Illustrated. Philadelphia: Lutheran Publication Society, No. 42 No. 9th St. Pp. 496. Prices: Cloth, plain edges, \$3.50; Cloth, gilt edges, \$4.00; Sheep sprinkled edges, library style, \$4.50; Morocco, gilt edges, \$6.00.

We have received this book too late to give it the notice it deserves, and can only announce it now with the promise to refer to it again.

THE RECOLLECTIONS OF A DRUMMER-BOY. By Harry M. Kieffer, late of the One Hundred and Fiftieth Pennsylvania Volunteers. Illustrated. Boston: Jas. R. Osgood & Co. 1883. Pp. 332.

This book is the outgrowth of a series of articles written for the columns of *St. Nicholas*, where they became so popular that a wide call has been made for them in a more permanent form. The author is a well known minister of our Church, whose genial face will come up as the book is read. He has given in the main his own recollection of army life during the three years he served as a drummer-boy. The incidents, some of them touching and many of them amusing, are faithfully depicted, and will be read with much zest. Although the scenes occurred in the midst of a civil strife which caused fraternal blood to flow, and although the author reflects the spirit of the Union army, to which he belonged, all needless reference of a sectional nature are avoided. As an evidences of the good will which enters into the book we may call attention to the fact that the illustrations signed A. C. R. were drawn by Allen C. Redwood, of the Confederate army. The volume is a very handsome one.

LITTLE'S LIVING AGE. The numbers of the Living Age for Sept. 29th and Oct. 6th contain Dean Swift in Ireland, Quarterly; Ralph Waldo Emerson: an Ethical Study, Forthrightly; Memories of Ischia, Nineteenth Century; Letters from Galilee, Blackwood; On a Neglected Book, and Some Personal Recollections of Madame Mehl, Macmillan; The Rabbit Pest in Australasia, Cassell's; Japanese Learned Societies, Nature; Ivan Tourgenief, Spectator; with the conclusion of "Town Mouse and Country Mouse," and instalments of "The Wizard's Son," and "Along the Silver Streak," and poetry.

A new volume begins with the number for Oct. 6. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Littell & Co., Boston, are the publishers.

THE PULPIT TREASURY. October, 1883. Conducted by a corps of eminent clergymen. J. Sanderson, D. D., Managing Editor. Contents: Portrait of Philip Schaff, D.D., LL.D., frontispiece; Sermons: Editorial; View of Westminster Abbey; Noted Preachers: Leading Thoughts of Sermons: The Composition of Genesis, No. 3; View of the Jerusalem Chamber; A Consecrated Church; Training in the Textual Criticism; The Pulpit, Ancient and Modern; The Manner of Preaching; The Sins of the Intellect; Questions of the Day; The Chautauque School of Theology; The American Institute of Christian Philosophy; The Pulpit Treasury in the Family; Helps in Pastoral Work; Sunday-school Cause; Prayer-Meeting Service; Christian Education; Helpful Hints to Workers; Mission Fields; Light from the Orient on Bible Texts; Beautiful Thoughts; Illustrative Selections; Monthly Survey; Book Department.

New York: E. B. Treat, Publisher, 757 Broadway. Yearly in advance, \$2.50; clergymen, \$2.00; single copy, 25 cents.

Married.

At Millinburg, Pa., Sept. 27th, by Rev. A. C. Whitmer, Mr. Samuel Bogenreif to Miss Catherine S. Royer.

At the bride's home, in Delmont, Pa., Sept. 27, 1883, by Rev. A. A. Black, Mr. Curtin Louis Hartman to Miss Lizzie Kate Baker.

Obituaries.

DIED.—On the 16th of September, at the residence of Henry Ziegler, near Harmony, Butler county, Pa., of consumption, Miss Lizzie Lechler, aged 37 years, 8 months and 28 days.

The deceased was a daughter of Elder Lechler, one of the founders and most prominent members of the Reformed Church, at Harmony, Pa. In early life she was received into the church by baptism, and in due time was confirmed in the faith held and taught by her father.

In the month of January, 1868, she was recommended and employed as a person well qualified to enter St. Paul's Orphan Home and aid in the care of the fatherless. She continued in the employ of the Home filling well the positions assigned her, until February, 1883, when her disease compelled her to cease labor. In the month of April she left the Home, and was cared for in the home of her pastor, until able to be taken to the home of her sister, Mrs. Henry Ziegler, near Harmony. Here she remained until death came to her relief. Her end was peace. The comforting assurance of the grace of God enabled her to contemplate death and speak of her approaching end of this life without fear. She loved to dwell upon the theme of Christian life, and impart gospel truth to others. Her worth to the Orphan Home, during the many

years in its employ, can scarcely be estimated. She was not only obedient to her superiors, but loved the work she espoused, and endeavored to do her duty as best she could.

In so far as spiritual oversight was committed to her care, she was most careful to do all that she could. Many orphaned hands, unaccustomed to be folded in prayer, and orphan voices, untaught to call upon God, received the first lesson from Lizzie. The superintendents and matrons under whom she served so many years never found the confidence placed in her violated. As a truthful, virtuous and honorable helper, she diligently labored for the comfort of the fatherless. Nor was this all. Each year of her service saw a liberal contribution to the support of the Home from the surplus of her wages. Her private gifts to the children were many and of value. When we last sat by her bedside, a few days before her death, she referred to her long service at the Home, calling to mind the many souls for whom she labored in the Lord, saying she still prayed for them and wished them well.

When St. Paul's Reformed Church of Butler was established, she was among the first to take an active part, and was a most efficient Christian worker. Her liberality in supporting the interests of the congregation, and the cause of benevolence, was in every respect commendable and in accordance, as she believed, with the teachings of God's Word. Her daily walk as a Christian was humble and without affectation. In her death the Church has lost an efficient worker. We miss her as a Sunday-school teacher, a regular attendant upon the services of the sanctuary, and the weekly prayer-meeting. Blessed is the death of the righteous.

"Tis a blessing to live, but a greater to die;
And the best of the world is its path to the sky—
Be it gloomy or bright, for the life that He gave
Let us thank Him—but blessed be God for the grave!

"Tis the end of our toil, 'tis the crown of our bliss,
'Tis the portal of happiness—ay, but for this,
How hopeless were sorrow, how narrow were love,
If they looked not from earth to the rapture above."

T. F. S.

DIED.—Mrs. Catherine Row, daughter of J. A. Hoffman, deceased, and widow of the late Joseph Row, of Lykens township, Dauphin county, Pa., was cut down suddenly on the 17th inst., of a disease of the heart, in her 77th year.

The day of her death she was about as usual, superintending the affairs of her farm, and being, as usual, in happy spirits. At noon she sat down to rest, expiring immediately after. Mrs. Row was a member of the Reformed Church for sixty years. Her end being so sudden, she could leave no testimony of words in dying, but her life witnesses for her faith and future. She was a lady of rare excellence. No one knew her but to love; no one spoke of her but to praise. Having but one child, the late Mrs. George Daniels, she raised five others to manhood and womanhood.

The remains were interred at Hoffman's Church, on the 19th, followed by a large concourse of people. She leaves five grandchildren the remembrance of her Christian life and example; and her love and devotion to them is enshrined in their hearts, and to them her memory is especially blessed.

J. H. K.

DIED.—East End, Pittsburgh, Pa., September 13th, 1883, Harry Goodwin, son of John R. and Anna M. Allen, aged 1 year, 8 months and 11 days.

Harry was sick only about four days. As he had always been vigorous, little did his parents imagine that his departure was so near at hand. Everything was done to keep him that was in the power of loving parents to do, but God took him. He brought sunshine into the family circle, made hearts happy and gay many an hour, and now that he is gone to a better world, a void is felt in this home that can never be filled. But as he was given to God in the sacrament of Holy Baptism, as Jesus in the days of the flesh took little children into His arms and blessed them and said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven," so we believe that the soul of this child is enjoying the rest of the redeemed above. What a comforting, consoling thought must it be to parents, to all the members of a home circle, when one of their number is called into eternity to realize that he is in the society of the redeemed, among saints and angels in the house of many mansions above! "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

H. M. R.

Numerous clerical and lay readers of these columns will experience a melancholy joy in learning that Mrs. Maria F. Foegel (Herrman), relict of Judge Foegel, and eldest child of the six given to the late Rev. Charles G. Herrman, has triumphantly ended her useful pilgrimage on earth, and a wearisome conflict with a fell disease, lasting about eighteen months. All this ended, and ended well, at dawn, on the 25th of September, under the kindest medical attendance of her son and tender nursing of her devoted daughters, at an age of 67 years, 10 months and 14 days.

On the first day of October, amid the first falling and first turning leaves of autumn, the village of Fogelsville gave her familiar form a marked burial. Many clerical members of her reverend father's house, and not a few prominent characters acquainted and connected with her late honored husband, swelled the funeral train. And many neighbors, who knew her best and loved her sincerely, looked sad and shed warm tears over her face, so soon to be hidden under the sod, but whose image continues to remain indelibly engraved on their hearts.

Most pathetic, however, was the keen sorrow, which her children could not hide, as they gazed a final look on her dead face.

It is consoling to learn that the Gospel has so many trophies, gathered out of the family circle and secluded closet, whose worth only then appears to be confessed, and to bring fruit, when it falls to the ground. Here, to speak plainly, was a life protracted over nearly three-score years, in solitude and modest silence, but continuously, which became illumined and glorious in the eyes of her friends just as its holder was departing for the world beyond.

In making up your account of Christians and saints, reader, you are surprised that the number is so small! But, one reason for it is, that you have not gathered from the household, sick-chamber and closet; rather from the marketplace and public thoroughfares, only. Hereafter do not forget the many "pious women," who have followed, and continue to follow, Jesus, in greater companies, and closer after, than many of the sects who are always discounting the number "of such as shall be saved."

Up the red hot stairway many souls are climbing into heaven, of whom we make no note, but whom God has under His eye, and holds fast by the hand. And among this class of martyrs, her children, friends and neighbors, count the widow Foegel. Not because she "suffered," but rather that she suffered patiently, and in faith. If this is not a "taking up one's cross and following" Christ's word, then, pray, what is? Think of a poor widow leaning up against the pitying bosom of a dear child, now on this, then on that one's, gasping for breath, and this for one and one-half years, every night; and what is more than all this, to draw her chief support for the better bearing of her heavy, burning cross from the 14th chapter of St. John's Gospel! While the leaders of the Church are "tithing mint, anise and cummin," God is filling up His kingdom through suffering.

It must have been good for all those ministers, pastors, well-to-do and comfortable followers of our Lord to be present at the burial of the sore-tried tabernacle of this widow, whose spirit had been made ripe for its release and redemption. We know of one such, who was glad to learn of it. And amid the grief of all mourning hearts this is a bright ray of comfort, that God's grace proved sufficient for her day. And that, after her long-continued trial, she did not taste death, but was permitted to pass "fearless through the iron-gates, nor felt the terrors as she passed," according to her Lord's promise: "If any one will keep my word, he shall never see death."

The Lutheran pastor Leiboldt, and the pastors Reber and Weiser conducted her burial services. Among the mourning relatives sat the surviving reverend brothers, Sassaman and Alfred Herrman; the Rev. Dr. Helfrich and the junior pastor Helfrich; and pastor Foegel. The Lutheran pastor Schantz, of Myerstown, Penna., also mourned with his ministerial brethren. The Rev. D. F. Brendle was necessarily absent. Most sadly conspicuous, on account of their absence, moreover, were two sons of the deceased, who tarry in the far West. FRIEND.

Acknowledgments.

Statement

Of moneys received by the undersigned for Home Missions since last acknowledgment, viz:

Received per Rev Wm M Deatrick, Treas of Mercersburg Classis, from Waynesboro charge (harvest thank-offerings), \$42 50; St John's Church, Chambersburg, 5 00; Greencastle chg, 7 80.	\$ 55 30
H A Forney, Treas of the Board of Systematic Benevolence of N C Classis: Catawba chg, Newton cong, 4 33; do do, Smyrna cong, 3 95; do do, St John's cong, 5 00.	13 28
Do do, do do (special coll), 2 65; Newton cong, do, 7 16; Smyrna cong, do, 3 85.	13 66
Hickory charge, Hickory congregation, Grace chg, Daniel's cong, 2 00; Bethel cong, 1 45; Grace cong, 3 00.	2 00
Lower Davidson, Upper Davidson, East Rowan charge, Grace cong, 6 60; do do, Bethel cong, 3 70.	6 45
Do do, do do (special coll), 4 05; Grace cong, do, 4 75.	3 27
Lincolnton chg, Matthew's cong, 6 05; Salem cong, 3 93; St Paul's cong, 4 35.	9 20
Do do (special coll), 3 35; Matthew's cong, do, 3 15; do do, 2 50; Salem do, do, 3 35.	10 30
West Rowan chg, Mt Zion cong, 3 70; Mt Gilead cong, 4 10.	8 80
Guilford chg, Brick Church cong, 3 03; Stener's cong, 3 83; St Mark's cong, 1 06; Mt Hope cong, 5 08.	7 80
Do do, 5 14; St Mark's do, 1 96; Brick Church cong, 2 42.	13 00
Miss Amanda Share, Treas of Shiloh Miss Soc of Danville, Pa.	9 52
Dr Thomas S Johnston, Treas Lebanon Classis, from Bernville chg, 65 65; St Paul's Memorial Ref Ch Miss Soc, Reading, 80 00; Ref Miss Society of Jonestown, 11 50.	23 78
Thos J Craig, Treas Pittsburgh Synod, 3 48 75; do do, 200 00.	157 15
D B Manger, Treas Gosh'n Classis, from Rev C Z Weiser, D D, 100 00; St Peter's cong, Rev F J Mohr, 30 15; Zion's Ref cong, Pottstown, 15 00; Rev D E Shoedler, 22 90; Rev L J Mayer, 111 87; Thomas Christman, Christ Ref Ch, 50 00; Rev L K Evans, 31 66; Aug L Dechant, 237 00.	3,618 75
Rev Geo W Snyder, Com coll, 2nd Ref Church, Harrisburg.	598 58
John J Nissley, Treas, etc, interest of Locke legacy.	7 16
Rev S S Miller, Treas Md Classis, from Clearspring chg, 30 00; 1st Ref Ch, Baltimore, 57 00; Silver Run chg, 50 00; Middletown Ch, 46 00; Westminster chg, 20 00; Mayet Miss Soc, Boonsboro, 10 66; Taneytown chg, 6 60; Manchester chg, 5 00.	41 00
Rev W A Haas, Treas W Susq Classis, from Rebersburg chg, 75 00; Millinburg charge, 33 30; Beaver Springs chg, 5 96.	225 26
Rev C U Heilman, Paradise chg, Somerset county, Pa.	119 26
C A Shultz, Treas Zion's Classis, from Trinity Ref Ch, York, Pa, 25 00; Bal on hand at division of classis, 1 29.	40 30
I G Gerhart, Treas Tohickon Classis, from Quakertown, 54 00; Sellersville, 52 36; Tinicum, 29 63; Durham, 35 00.	26 29
Rev Theo Appel, D D, from Zion's Ch, Allentown, realized from Corn Planters, 169 90; Rev D Rothrock's S S, Corn Planters, 2 00; Mariet's cong, (per S L Dollinger) 10 00.	171 04
S L Diehl, Seitzville, Pa.	81 90
Rev F A Ruple, from Salem congregation, Clover Creek, 20 00; Gruber legacy (interest, in part), 60 00.	2 00
Total,	80 00
	\$5,371 78

CHURCH EXTENSION FUND.

Received per D B Manger, Treas Gosh Classis, from Rev C Z Weiser, D D.

\$ 50 00

WASHINGTON MISSION FUND.

Received per Geo Hill, Treas E Susq Classis, from Trinity S S, Millersburg chg, 4 50; Dr E R Eschbach, from Md Classis, 43 36; Rev U H Heilman, Treas of Carlisle Classis, from Sulphur Springs chg, Rev Geo Adams, 16 50; I G Gerhart, Treasurer Tohickon Classis, from Ridge Valley chg, Rev S K Gross, 2 00.

Rev Dr Theo Appel, from Rev B B Feerer's cong of Pleasant Unity, Westmoreland county, Pa, 10 00; Miss Lottie W Anderson, 10 00.

Total, \$66 36

WM. H. SEIBERT, Treasurer.

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Beneficiary Education.

RECEIPTS DURING SEPTEMBER.

Middletown Church, per Rev S S Miller, Treas Maryland Classis, \$48 00
Evangelical Ref Ch of Frederick, per do, 40 00
Manchester charge, per do, 34 00
St Paul's Church of Baltimore, per do, 20 00
Boonsboro charge, per do, 20 00
Jefferson charge, per do, 15 35
Emmitsburg charge, per do, 10 00
Clear Spring charge, per do, 8 00
Westminster charge, per do, 7 43
Mechanicstown charge, per do, 5 10
Christ's Church of Hagerstown, per do, 1 00

Amount, \$203 88

WM. M. DEATRICK,
Treas. Board of Education.
Mercersburg, Pa., Oct. 1, 1883.

Religious Intelligence.

At Home.

The fall term of the Hartford Theological Seminary opened September 13, with fifty-two students. Fourteen were examined for the junior class. All the rooms in Hosmer Hall are engaged.

The Rev. William McKibben, a prominent Presbyterian pastor in Pittsburgh, Pa., baptized four young ladies in the baptistry of the Sandusky Street Baptist Church, Allegheny City, lately.

In Michigan less than fourteen and one half per cent. of the Congregational churches are vacant, while the Year Book for 1883 shows that throughout the country nearly twenty-two per cent. of Congregational churches are vacant.

At a late meeting of the session of the United Presbyterian Church in Newcastle, Pa., Rev. R. A. Brown, D. D., pastor, the elders decided, by a vote of seven to three, to allow the use of an organ in the praise service of the congregation on and after the first Sabbath in January, 1884.

Andover Seminary gives promise of a considerable increase of numbers with the opening year. Twenty new men have taken rooms, and others with reason are expected. Ten leading Eastern colleges are represented in these additions, and they furnish some exceptionally good material.

The receipts of the Boards of the Presbyterian Church in the month of August were as follows: Home Missions, \$10,197.15; Sustentation, \$522.72; Education, \$2,104.71; Foreign Missions, \$23,077.34; Publication, \$1,992.08; Church Erection, \$11,425.99; Relief Fund, \$2,467.20; Freedmen, \$5,687.89.

Bishop Robertson, of the Protestant Episcopal Diocese of Missouri, says:—"For some time past almost all our accessions by ordination have been from other religious bodies. It is difficult for me to recall when we have had a candidate who presented himself from the families of our own people."

A Boston Methodist, Rev. Mr. Hamilton, is emancipating himself from the itinerant system by building a spacious house, to be called the "People's Church," designed to seat 4,000 persons. As it is a private enterprise he will not be subject to the law of change which governs the regular Methodist clergy.

Bishop Loughlin, of Brooklyn, preaching in the Cathedral in that city recently, asserted that the Roman Catholic Church discountenanced excursions on account of the moral ruin they bring to many, closing his sermon with this sentence: "It is in my power to refuse the whole sacrament of the Church to all those who disobey this command." The Bishop's animosity to excursions is based largely on the fact that quantities of liquor are sold to boys under age.

The property now belonging to Princeton Theological Seminary has grown largely in the last quarter of a century. Its Trustees report the investments made for its financial support now amount to \$1,015,695.95. The real estate and buildings are estimated at \$374,000. Total, \$1,389,695.95. The income of the institution last year was \$60,634.63. The new term of this Seminary opened last week, with an unusual accession of students and with a promise of more.

Rev. Henry C. Potter, D. D., of Grace Church has been elected Assistant Bishop of the Episcopal Church, New York. He is a son of the late Bishop Alonzo Potter, deceased, of Pennsylvania, and nephew of the present Senior Bishop of New York. His selection as Assistant Bishop is due to the fact that he is looked upon as a broad churchman rather than as very high or very low church. Had the high churchmen prevailed Dr. Dix would have been the choice; but his selection would have aroused opposition on more than one ground that would have been detrimental to the Church's best interests.

By the generous gift of a Philadelphian eleven scholarships of \$1,000 each have been presented to the University at Lewisburg, in Union county, of which Rev. David Jayne Hill is the President. The same donor, William Bucknell, Esq., had given, not long before, \$50,000 towards the permanent endowment fund of the same University. No charge for tuition is made in any of the Departments of the University—Collegiate, Academic, or Female Institute—to the children of ministers of the gospel in actual service. Many students board in clubs at a cost of \$1.25 to 1.75 per week. Any student who can control \$150 can spend a year at this institution without denying himself any needed comfort of life.

Abroad.

The Anglican Church *Guardian* states that 12 bishops, 70 deans, archdeacons and canons, and over 500 rectors, vicars, and other clergy are already enrolled in the new English Clergy Club.

The Karen Theological Seminary, at Rangoon, Burmah, is overflowing with students. The school-room has desks for only sixty-four, but sixty-five have been admitted, and these represent all the scattered Karen missions. The number of students in the Rangoon Baptist College has nearly doubled since last year.

The United Presbyterian Church of Scotland sustains 50 ordained and six medical missionaries, 17 ordained pastors, 17 other European, besides nearly 400 native helpers. Its expenditures amount to \$180,000 per year, upon eight fields, namely, Jamaica, Trinidad, Old Calabar, (Western Africa,) Kaffaria, Spain, India, China, and Japan.

Many years ago a colony of Vaudois emigrated to South America, and finally settled in the Argentine Republic. Amid all their vicissitudes they have remained faithful to the creed of their fathers. The home church has just allotted to them two pastors. Their industry and independent efforts for the education of their children and their general good behavior have commanded the attention of the Government. Quite recently the President of the Republic visited their schools, and such was the management and so excellent was the system pursued that he expressed himself as delighted. The people, he said, were a model to the rest of the community.

The Christian Missionary Church is the name of a body of Christians in Belgium, who have recently held their annual synod in the town of Jumet, in the Charleroi mining district. Among the foreign Churches represented were the Free Church of Scotland, the Presbyterian Church of England, the Christian Reformed Church of Holland, the Religious Tract Society (London), and the Evangelical Continental Society. The Society is not rich, but the proceedings revealed a fine spirit of brotherly love. The foreign delegates were delighted with the attention which was paid to them, and there can be no doubt that as the result of the visit money will be forthcoming to erect a more comfortable church at Jumet.

The question of disestablishment continues to be discussed in England, and notices of three distinct motions on the subject have been placed on the notice book of the House of Commons for next session. Mr. Richards will move that the Church of England is injurious to the political and religious interests of the nation, and ought to be no longer maintained. Mr. Dillwyn will move

that the Church of England in Wales is an anomaly and an injustice which ought no longer to exist, and Mr. Peddie will move that the maintenance of the Church Establishment in Scotland is indefensible on public grounds, and that a measure for the disestablishment and disendowment of that Church should be passed at an early period.

The remarkable interest taken in Christian Missions by the average Scotchman was singularly shown recently at Aberdeen. The proprietor of the Devanha House at that place, who is an officer of the Free Church, erected a canopy, with seats for 1,200 persons, and called a missionary convention. The canopy was found large enough for the morning session, but in the afternoon large numbers were compelled to find seats on the lawn outside, and in the evening the greater part of the lawn was covered with an audience numbering about 5,000. Think, says *The Foreign Missionary*, of the proprietor of some Saratoga hotel erecting such a tent on his lawn for a foreign missionary meeting; and what is, perhaps, stranger still, think of such an audience of Americans—1,200 in the morning, a larger number in the afternoon, and 5,000 in the evening, turning out to hear speeches on foreign missions!

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DUNK & SCHUBERT, Boarding and Sales Stables, 148 East 24th St., New York, August 1st, 1883.

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STARRIN PLACE STOCK FARM,
FULTONVILLE, Montgomery Co., N. Y., July 24, 1883.
THE ELLIS SPAVIN CURE CO.—
Gentlemen: Remedies received in good shape. Send me a glass sign by express, to Ponds, well packed, and I think it will come all right. Also send me some of the cards with a horse head and shoe on. I have taken off several curbs, "one very bad," cured a case of Sweeney and Vascular disease with the Spavin Cure, and restored several worn out horses with the Powder.
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SYNOD OF THE POTOMAC.

The Synod of the Potomac, by divine permission, will hold its eleventh annual sessions in the Reformed Church of Newton, North Carolina, beginning on Wednesday evening, October 17th, A. D. 1883, at 7 o'clock. By appointment of the last Synod, the ensuing meeting will be in general convention. A punctual and full attendance is earnestly requested.

Railroad Arrangements.

As already announced in the MESSENGER, excursion rates have been secured, as follows: from Baltimore to Newton and return, \$17.30, and from Hagerstown to Newton and return, \$23.30. By the latter route members of Synod can have excursion rates from the B. & O. R. R. at corresponding amounts, as the point of starting is nearer or farther from Washington than Hagerstown is. The former route is by York River line of steamboats to West Point, Va., and thence through Richmond to Newton by railroad. The latter is from Washington, via Lynchburg, to Newton by railroad, and is the shorter and quicker route. The schedule time of this route from Washington to Newton is 19 hours and 10 minutes, leaving Washington at 8:35 in the morning, and arriving at Newton the following morning at 3:45. The schedule time of the other route is 35 hours and 45 minutes, leaving Baltimore at 4 o'clock in the afternoon, and reaching Newton the second morning afterwards at 3:45. Members leaving Baltimore by steamboat at 4 o'clock, and those leaving Washington at 8:35 the following morning, will meet at Danville, Va., and travel together thence to Newton. Those going via Richmond will have two and a half hours in that place to look around, from 10:20, A. M., to 2:50, P. M. The tickets are to be made good for 30 days by either route. Members of Synod and others wishing to attend the meeting of the Synod must start on the 15th, 16th, or 17th of October, after which time the excursion tickets will be withdrawn. In order to secure excursion tickets, it will be necessary to produce a written certificate from the undersigned, to be presented to the proper ticket agents, that the person is entitled to the privilege. To obtain such certificate, please address the undersigned, furnishing him with a stamped envelope, at least ten days before the meeting of Synod, and specify which of the routes you wish to take.

WM. M. DEATRICK, Stated Clerk.
Mercersburg, Pa., September 15, 1883.

NOTICE.

To the Members of the Synod of the Potomac.

As there is only one regular passenger train daily to Newton from the north and east, the schedule time of whose arrival at Newton is 3:45 o'clock in the morning, the following arrangement has been agreed upon, after consultation with the pastor loci and other brethren of the Synod. The delegates from the north to take the steamboat of the York River Line at Baltimore, on Tuesday afternoon, at 4 o'clock, or the cars of the Virginia Midland Railway at Washington, on Wednesday morning at 8:35 o'clock, both parties reaching Danville, Va., on Wednesday evening about 8 o'clock, and Newton the next morning. This will obviate being in Newton about fifteen hours before the time fixed for the opening of the Synod.

Members of the North Carolina Classis and others that may have arrived in advance will meet at 7 o'clock on Wednesday evening; hold suitable religious services, and then for lack of a quorum adjourn until Thursday morning at 9 o'clock; which can be done according to the rules of the Synod, by two members of the Synod. On Thursday morning at 9 o'clock the Synodical roll will be called and the Synod organized. At 10 or 10:30 o'clock, as the pastor loci may appoint, the opening Synodical sermon can be preached by the retiring president, after which the Synod can proceed actively to work.

Oct. 4th, 1883. STATED CLERK.

DIRECTOR

Of Reformed Churches in the City of Philadelphia.

ENGLISH CHURCHES.

First Church. Handel and Hayden Hall, corner of Eighth and Green Streets. Pastor, Rev. D. Van Horn, D. D., 1140 Mt. Vernon St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 9 A. M. Lecture, Wednesday, 8 P. M.

Christ Church. Green below Sixteenth St. Pastor, Rev. James Crawford, 1106 Mount Vernon St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Lecture, Wednesday, 8 P. M.

Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Prayer-meeting, Wednesday, 8 P. M.

Heidelberg Church. Nineteenth and Oxford Sts. Pastor, Rev. James I. Good, 1515 N. Nineteenth St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Lecture, Wednesday, 8 P. M.

St. John's Mission. Haverford Avenue near Fortieth St. Pastor, Rev. John P. Stein, 3415 Walnut St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:15 P. M. Lecture, Wednesday, 8 P. M.

GERMAN CHURCHES.

Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10:15 A. M. and 7:30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10:15 A. M. and 7:30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7:45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Avenue. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2:30 P. M.

Emanuel's. Thirty-eighth and Baring Sts. Rev. J. Küelling, D. D., pastor, 213 N. 38th St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2 P. M.

St. Paul's. S. E. Corner Seventeenth and Fitzwater Sts. Pastor, Rev. A. E. Dahlgren, 729 S. 17th St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2 P. M. Catechetical Lectures, Monday and Thursday, 7:30 P. M. Teacher's Meeting, Friday 8 P. M.

St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10:15 A. M. and 7:30 P. M. Sunday-school, 2 P. M.

Emanuel's. Bridesburg. Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10:30 A. M. and 7:30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

General News.

Home.

The Pittsburg Exhibition Building was destroyed by fire on the morning of Oct. 3. Loss \$1,000,000. Many of the relics cannot be replaced. The Korean Embassy has been visiting Washington. On Saturday morning an engine on the North Penna. Railroad, struck a street car on American street in this city. Two persons were killed and thirteen wounded. The Germans celebrated the Bi-Centennial of their settlement in this country, with a big parade on Monday. Rev. James Mason Knox, D. D., has been chosen to succeed Dr. Cattell as president of Lafayette College.

Foreign.

King Alfonso of Spain, during a recent visit to Paris, was insulted and hissed by the populace. This is said to have been because a Colonelcy in a Uhlan regiment had been conferred on him by Emperor William. It has been feared that serious difficulties would grow out of it. A Papal decree regulating procedure before the civil tribunals of the Vatican is published. The decree ignores Italian law, and ordains that all contracts between any portion of the Pope's household and parties outside shall be regulated solely by Pontifical law. 1500 steel workers are on strike in England. Seventy-five persons were roasted to death and one hundred injured by the burning of a theatre, Gomi Samiki, Japan, on the 5th ult. Rome, Oct. 6.—The *Moniteur de Rome*, which is understood to reflect the Pope's views, deprecates the aggressive attitude of Orangemen in Ireland towards the National League, and fears that the former in usurping the function of the Government in upholding the law may achieve an opposite result.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, October 8, 1883.
FLOUR.—We quote super at \$3.25 @ \$3.62; winter extras at \$3.75 @ 4.25; Pennsylvania family at \$4.90 @ 5.10, chiefly \$5; Ohio and Indiana do. at \$5.25 @ 5.6; St. Louis and Southern Illinois do. at \$5.50 @ 6; Dela. ware do. at \$5.37 @ 5.6; winter patent at \$5.90 @ 6.87, chiefly \$6.25 @ 6.50; Minnesota clear at \$5.50 @ 6, do. straight at \$6 @ 6.50, and do. patent at \$6.75 @ 7.50. Rye Flour continued firm with small sales at \$4 for pure.

WHEAT.—Sales of 2000 bushels No. 3 red in elevator at \$1.02, with 1/4c. more bid after Change; 3200 bushels Del. No. 2 red at \$1.12; 600 bushels do. in grain depot at \$1.13; 500 bushels No. 1 red track at \$1.16; 600 bushels No. 1 Pennsylvania track at \$1.19, with \$1.17 bid for fresh No. 1 red in elevator.

CORN.—Sales of 600 bushels rejected track at 57c; 3000 bushels No. 3 mixed track at 57 1/2 @ 58 1/2, chiefly 58c; 600 bushels do. in grain depot at 58 1/2; 1200 bushels steamer track and grain depot at 58 1/2; 3000 bushels sail mixed track and grain depot at 58 1/2.

OATS.—Sales of 1 car No. 2 mixed at 35c; 1 car No. 3 white at 36c; 1 car extra do. do. at 36 1/2; 2 cars No. 2 white short storage at 36 1/2; 3 cars do. do. on track at 36 1/2 @ 37c; 1 car No. 1 white at 38 1/2, and 1 car fancy do. do. at 40c, with 36c. bid and 36 1/2c. asked for No. 2 white October.

PROVISIONS.—We quote Mess Pork at \$12.50 @ 13, the latter for job lots; shoulders in salt at 8 @ 8 1/2c. for old, and 5 1/2 @ 6c. for new; do. smoked 6 1/2 @ 7c; pickled shoulders, 7 @ 7 1/2c; do. smoked, 8 @ 8 1/2c; smoked salt bellies, 10 @ 11. Loose butchers' Lard, 7 1/2c; prime steam do., \$5.50; city refined do., 9 @ 9 1/2c. City lard in hogheads at 7 1/2 @ 7.9-10c. Beef Hams at \$19 @ 19.50; smoked Beef, 15 @ 17c; sweet-pickled Hams, 13 1/2 @ 14c, as to average; smoked do., 15 1/2 @ 16c. Extra India Mess Beef in tierce, at \$19; city family do. in barrels, \$13.50 @ 14; do. packet at \$12.50.

POULTRY.—Live Chickens were plentiful, but there was a fair inquiry for choice lots, which sold at 12c; average receipts of mixed lots would not bring over 11c, and some poor coops of Southern and Western sold as low as 10c. Dressed Chickens were in fair supply and demand at 14c. for choice near-by fowls and springers, and 12 @ 13c. for ordinary to good.

REFINED SUGARS were quiet and steady at 8 1/2c. for powdered; 8 3/4 @ 8 1/2c. for granulated; 8 1/2c. for crystal A, and 8 7-16c. for confectioners' A.

BUTTER.—We quote Pennsylvania and Western fresh creamery extras at 30c; do. firsts, 25 @ 27c; imitation creamery at 22 @ 25c; Bradford fresh tubs, 27 @ 28c; do. dairies entire, 25c. for extras; June creamery 22 @ 24c; common shipping grades, 8 @ 10c, as to quality; fair bakers' stock, 12 @ 15c; rolls, extra, 18c; do. firsts, 14 @ 15c; primes, fancy, 32c; good to choice, 27 @ 30c. fair, 20 @ 25c.

CHEESE.—Quotations were: New York full cream choice at 12 1/2 @ 13c; selections, 13c; do. fair to good, 11 1/2 @ 12c; Ohio flat fine, 11c; fancy brands, 12c; fair to good, 10 1/2 @ 11c; Pennsylvania part skims, fancy, 15c; do. fair to prime, 4 @ 5c; do. skims, 1 @ 3/4c, as to quality.

EGGS.—Sales of Pennsylvania extras at 26c; near-by do. at 25 1/2c; Western extras, fresh, at 25c; icehouse firsts, at 24c, and lined at 22c.

HAY AND STRAW.—We quote choice North Pa. Timothy at \$17; do. Western and York State, \$16; exceptional fancy lots, \$16.50 @ 17; medium Western, \$14, and clover mixed, \$10 @ 12. Rye Straw was firm at \$12 @ 12.50 per ton.

SEEDS were quiet and unchanged at 8 @ 9c. per lb for Clover; \$1.50 @ 1.60 per bushel for Timothy, and \$1.42 @ 1.45 per bushel for Flax.

FEED.—Sales of 5 cars good to choice Western winter Bran at \$16.75 @ 17; 1 car fancy Sou. hern do. at \$17.75, and 1 car choice white Middlings at \$25, all on spot.

GREEN FRUITS.—We quote: Apples, Western maiden blush, choice, per bbl., \$4 @ 4.50; do. New York maiden blush, choice, per bbl., \$3.25 @ 3.50; do. Western mixed Fall, per bbl., \$3.25 @ 3.50; do. New York mixed Fall, per bbl., \$2.50 @ 3; do. near by sour, per bbl., good to choice, \$2 @ 2.50; pears, common and cooking, per bbl., \$2 @ 2.25; do. Duchess, per bbl., \$4 @ 6; do. Seckel, per bbl., \$4 @ 6; do. Louise Bonne, per bbl., \$4 @ 6; do. Flemish beauty, per bbl., \$4 @ 5.50. Grapes, Delaware, per lb, 9 @ 10c; Catawba, per lb, 7 @ 8c; do. Concord, per lb, 4 @ 5c; plums, Damsen, per 1/2-bushel crate, \$1 @ 1.25; cranberries, Jersey choice, per bushel crate, \$3.25 @ 3.50; do. common and fair, per do., \$2 @ 2.50; quinces, as to size and quality, per bbl., \$4 @ 6.

VEGETABLES.—We quote: Potatoes, Early rose, per bushel, choice, 50 @ 55c; do. fair to good, 45 @ 48c; Burbank choice, 50 @ 55c; do. fair to good, 45 @ 48c; snowflake, choice, 50c; do. fair to good, 45 @ 47c; peerless, 40 @ 45c; sweets, per basket, 50 @ 60c; do. seconds, 20 @ do. prime, per bbl., \$3 @ 3.50. Onions, Western, per bbl., \$1.75 @ 1.85.

Live Stock Prices.

The receipts for the week were: Beesves, 4500; sheep, 12,000; hogs, 5500. Previous week—Beesves, 4500; sheep, 15,000; hogs, 5100.

BEEF CATTLE.—The market was fairly active and prices were a fraction higher on all grades and especially on extra, which was scarce. Quotations: Extra, 6 1/2 @ 6 3/4c; good, 5 1/2 @ 6c; medium, 5 1/4 @ 5 1/2c; common, 4 @ 5c.

CITY DRESSED BEEVES were in good demand and closed firm at 7 @ 9c.

DRESSED SHEEP were active and closed at 7 @ 9 1/2c. Lambs, at 10 @ 13c.

FAT COWS were demoralized at 3 @ 4c.

HOGS were in good demand and firm. Quotations: Extra, 7 1/2c; good, 7 1/4c; medium, 7c; common, 7 @ 7 1/2c.

MILCH COWS were in fair demand at \$35 @ 90, the latter for extra choice.

SHEEP AND LAMBS were in demand for the good grades, which were scarce, while common stock was plentiful and hard to dispose of even at the low figures asked. Stock ewes and wethers were in demand at 4 @ 4 1/2c. The arrivals of lambs were the lightest known for some time. Quotations: Extra, 5 1/2 @ 5 3/4c; good, 4 1/2 @ 5c; medium, 3 1/2 @ 4 1/4c; common, 2 1/2 @ 3 1/2c; lambs, 4 @ 7 1/2c.

VEAL CALVES were readily taken at 6 @ 8c.

THE COOKING SCHOOL.

The average girl at marriage is well instructed in sewing. To take her place at the head of a family without a fair knowledge of this useful household art, would be to disgrace her mother and herself in the minds of all their acquaintances. The average young bride goes to a home of her own with a few practical ideas on a matter which will have to come before her thrice a day, and one in which the health and general prosperity of herself and others most essentially depends. Then, if ever she acquires even a passable skill in cookery it will be doubtlessly be through much wasting and worrying and manifold non-success. Meantime dyspepsia, or other evil angel, is lurking in the shadow of her table. To the young wife and housekeeper so circumstanced half the terrors of the kitchen are at once removed by the introduction of the ever ready, always reliable, Royal Baking Powder. With its proper use there can never be failure in bread, biscuit or cake, while the perfect healthfulness of the food produced is likewise so well assured that all who partake may defiantly snap their fingers in the face of old Dyspepsia. This point gained, the victory over inexperience and bad luck in other things is speedily won. The Royal Baking Powder, on account of its superior powers as a leavening agent, the great facility with which it may be used, its proved economy, and its thoroughly established wholesomeness and purity as established by the tests of government chemists and others, has become the general substitute for cream of tartar and soda in the making of nice, sweet, light, flaky, digestible bread, biscuit, etc. With its use, the young mistress of the house may take a pardonable pride in the work of her hands.

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\$5 to \$12 ORGANETTE. The Tammany Hall Organette. A new and wonderful Organette. Address: HARRIS ORGANETTE CO. Phila. Pa.

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Classical Institute, 247 South Thirteenth Street. Re-opened Sept. 17th. J. W. FAIRES, D. D., Principal.

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